University of Alberta

Rochdale College:
A 1960s Adult Education Experiment as viewed through Situated Learning Theory

by

Lynn Lunde

A thesis submitted to the Faculty of Graduate Studies and Research in partial fulfillment of the requirements for the degree of Master of Education

in

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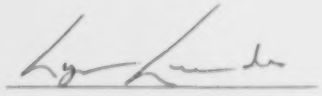

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Edmonton, Alberta
Canada, T6C 1V7

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Dr. M. Assheton-Smith

Dr. P. Wilson

Dr. H. Hodysh

Aug. 27, 1996

Dr. J.L. Ellis

ABSTRACT

As a manifestation of the 1960s counter-culture, an education institution and community, Rochdale College was a living-learning social experiment. From September 1971-June 1972 I engaged in participant-observation research in Rochdale College, located in downtown Toronto, Ontario, Canada, to record the phenomenon occurring before its inevitable demise. The value of Rochdale College to both bourgeois society and the counter-culture lays in its facilitation of learning within persons rejecting the life-style and world-view of bourgeois society and searching for an alternative. How knowledge was transmitted and to some extent the nature of that knowledge are the focus of this study. Situated Learning theory illuminated the learning which occurred - what was learned, how it was learned, and the social processes involved in learning. Juxtaposing Rochdale College and Situated Learning Theory also raised areas for further discussion within situated learning theory itself.

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Chapter 1

Introduction

Approach to the Research Question

Rochdale College was a radical experiment in education undertaken on an ad hoc basis in Toronto, Canada during the late 1960s and early 1970s. In its initial conception Rochdale College was a student co-op housing complex which expanded to include idealism and free university concepts. Upon opening its doors and accepting its first residents, Rochdale metamorphosed into a living-learning education entity housing members of a 1960's counter-culture. Situating Rochdale College within the alternate education and counter-culture movements of the 1960s, this thesis will enquire into the nature of learning which occurred within Rochdale College.

Rochdale as an educational entity is the focus of this document. What was the learning process occurring, how did people view and speak of themselves and their co-participants while engaged in creating a counter-cultural social structure housed in an 18-storey high-rise in the heart of downtown Toronto? It may be that Rochdale's genius lay in how and what participants learned as they struggled to understand the forces, behavior and thought unleashed by the youth movement. Or the strength may have come from learning to create and live within a social structure; learning the connection between freedom and license; learning about the free university idealism of minimal regulations while learning, teaching, and acquiring knowledge.

The spontaneous irrepressible character of Rochdale was found in the written material generated by participants, in the social relations between individuals and groups, and in the structure of the community. The variety of distinct groups which operated within the building and community, the living arrangements of groups and individuals attest to the nature of learning which was occurring. Indicative of issues for and understandings of learning among Rochdale participants are the expressions of Rochdale voices heard within newssheets

published in the building, and memos, notices, and letters circulated within the building. Graffiti written and drawn on walls and notes pasted to elevator walls contributed to the expression of these voices. Expressions of protest were achieved through physical and verbal acts of confrontation, and non-confrontational acts expressing personal joy and fulfillment. These voices were the expression of engagement by individuals in the social processes involved in participation in Rochdale, individuals participating in situated learning as put forward in Situated Learning: Legitimate peripheral participation (Lave and Wenger, 1991).

Situated learning offers an analysis or interpretive framework of experientially based learning and is therefore useful in viewing learning in Rochdale. Experiential learning at Rochdale was grounded in experimentation with social processes and the interior worlds of participants, and was engaged in transmitting knowledge acquired over the years about how to operate and live within a counter-institution in particular, and how to live within a community and society in general. The knowledge acquired was specific to Rochdale's context.

Alternate education and the counterculture are discussed in Chapter 2 of this document, following a detailed presentation of the Situated Learning framework. Chapter 3 describes the nature of bourgeois society[1] in North America, as understood by 1960's counter-cultural youth, drawing on the concepts of Technocracy (Roszak, 1969) and Corporate State (Reich, 1970). Data on Rochdale College gathered during fieldwork in 1971-72 is presented in Chapter 4 and Chapter 5, the concluding chapter, brings together these data and situated learning theory.

Approach to the Research

Design of the original research project was unstructured in large part due to the nature of the originally planned enquiry - an ethnographic study of a 1960's counter-cultural Canadian commune. I was particularly interested in the

[1] The specific definition applied to bourgeois for usage in this document is derived from American Heritage Dictionary (1985) - "a person whose attitudes and behaviors are marked by conformity to the standards and conventions of the middle class".

integration and dissolution forces operating within communal societies as discussed by authors such as Kanter (1968,1970, 1972), Berndt (1962), Brown (1971), Melville (1972). Although communes have a long history, contemporary "counter-cultural" communes had been in existence a short time when I began research, and locating a commune with enough time depth to address concerns of dissolution and maintenance proved difficult from a Newfoundland location. Needing to establish contacts within the counter-culture who knew the whereabouts of and contact persons within communes I travelled to Toronto.

In the late 1960s and early 1970s, Vancouver's Gastown and Toronto's Yorkville were the counter-cultural centers of Canada. Toronto and southern Ontario became the focus of my search for a research site due to proximity to Newfoundland and the presence in Toronto of Rochdale College. At that time I viewed Rochdale College as an initial contact point from which I could identify counter-cultural communes for my research study.

Upon reaching Toronto, my partner and I approached Rochdale College for free accommodation in return for establishing a puppetry workshop within Rochdale and conducting puppetry classes. Successful in our request, the first couple of weeks of residence in Rochdale were occupied with becoming familiar with Rochdale as a community and a building. Being immediately visible and answerable to the Rochdale administration through the puppetry workshop, I was in contact with a group of people committed to and knowledgeable about the counter-culture in Toronto and surrounding environs. While attempting to establish research contacts in communes, I became increasing interested in the community of Rochdale College. A reciprocal interest by Rochdale management in my commitment to the counter-culture while pursuing academic studies established a working relationship which encouraged research on Rochdale College itself. I decided to make Rochdale College the focus of my work..

As my orientation to Rochdale shifted from temporary residence to research site, my research focus changed from integration and dissolution forces operating within communes to the experience of the intentional community of Rochdale. My interest centered on creating a document which would allow the voices of Rochdale participants to be heard, that would allow Rochdale participants to speak of their experiences and knowledge not from a reflective view-point but

from an immediate experience view-point. With the subsequent reuse of the Rochdale data in this thesis I am addressing social learning within Rochdale College, and addressing it from the management perspective rather than the non-management participant perspective.

Methodology and Data Gathering

As a graduate student in the Department of Sociology and Anthropology at Memorial University of Newfoundland I was given little direction as to how to undertake research. Fieldwork was a 'learn as you do' situation. In an attempt to describe what occurred during fieldwork, I have used terms and concepts primarily from Jorgenson (1989) to facilitate an understanding on the part of the reader of the means by which fieldwork was undertaken.

Case study would appear to be the term which most closely fits the overall research methodology used in the Rochdale research project. It is a methodology which allows for flexibility of research question, processes, and tools as one seeks to understand the totality of a setting. In order to study the counter-culture, which was a hostile environment for academic study, a data-gathering method was required which allowed for the unobtrusive presence of a researcher. The research method used at the time was improvised as the research progressed, but is reasonably well documented in the methodology literature under the rubric of unobtrusive participant observation. Participant observation is in-depth investigation in which the holistic nature of phenomenon under investigation is paramount and is a means by which data otherwise unavailable becomes accessible to research.

> The methodology of participant observation ... generally is practised as a form of case study .... Case studies stress the holistic examination of phenomenon, and they seek to avoid the separation

> of components from the larger context to which these matters may be related (Jorgensen, 1989;19).

The initial in-depth study of Rochdale College focussed on recording the phenomenon of the Rochdale community and experience. The research project was holistic in its conception, with the components and occurrences comprising Rochdale treated as interrelated and interdependent, comprehensible in relation to the whole. My recognition of the value of an holistic approach to data collection caused me to collect as broad a range of data as was possible, and has facilitated the reuse of Rochdale data in this document.

In terms of Jorgensen's (1989;13) minimal conditions under which participant observation could provide data for a research question, Rochdale was accessible as a research site both in terms of location (downtown Toronto), and acceptance of the researcher (Rochdale was accessible to me as a member of the counter-culture). It was within the day-to-day interactions of and understandings generated by Rochdale participants that an understanding of the processes of learning engaged in by Rochdale participants could be gleaned..

The use of participant observation as a research methodology requires

> ... a special interest in human meaning and interaction as viewed from the perspective of people who are insiders or members of particular situations and settings (Jorgensen; 1989:13).

Making sense of day-to-day life as experienced by the insider or participant is the central aim of participant observation research. The Rochdale research focussed on the day-to-day reality of participants: how Rochdale participants viewed each other and themselves, and how they understood situations arising within Rochdale formed the basis for data collection, with the texture of the Rochdale experience

and world-view communicated through the words of participants as they related to and interpreted themselves to each other.

Like ethnographic research, the day-to-day living of everyday life is the data of participant-observation.

> The world of everyday life is for the methodology of participant observation the ordinary, usual, typical, routine, or natural environment of human existence (Jorgensen, 1989;15).

Access to and residency within the Rochdale building was relatively easy, gaining access to and acceptance within the participant population was more complicated.

Because of the anti-intellectual anti-academic bias of most members of the counter-culture it was necessary to keep my research interest low-key in relation to the general Rochdale population, fully disclosing my research interests only to management. By keeping my research interests and activities low-key I was able to take part in Rochdale activities as a member of the counter-culture. Had I emphasized my research activities to the general population, I believe my engagement in meetings and other activities would have been curtailed and I would have found myself encountering various forms of ostracism. By emphasizing my genuine interest in and commitment to the counter-culture movement, and by my activities in theatre, I was accepted as a participant within Rochdale College and the counter-culture by other participants. By today's ethics standards this approach would be questionable, however it was acceptable at the time this research was undertaken. In the Ethics section of this document I return to this discussion to address the issue within the present use of the data.

The area in which I was most at ease and most readily accepted was within the group of people participating in the management of Rochdale College. Visibility as a management-oriented person (attendance at Governing Council meetings, spending time in administration and management offices, friendship with management-oriented people) made access to the participant population not involved in management more difficult. However, as everyday life in Rochdale was a major concern for management people, I was in constant contact with everyday life from the two vantage points of participant-observer due to residence and as participant-observer of management's interpretation of and participation in occurrences within the building and the community.

My engagement with management-oriented participants and management problems made being an unobtrusive participant-observer a delicate and complicated position to occupy. My attempts to participate in, yet not influence, daily life often made my presence in administrative and management offices redundant; their knowledge of my research efforts generated tolerance of my rather singular role both within Rochdale College and the counter-culture where emphasis upon participation, change, and experimentation, not recording and analysis, were predominant. The interested observer but reticent participant role made my position within Rochdale ambiguous and difficult at times. For example, in Governing Council meetings I limited my participation to summarizing points of view and issues gleaned as a by-product of my observation of other participants. In private with management people my keen interest in Rochdale management affairs caused me to engage in discussion on current and future issues.

Participation in the puppetry workshop and performances, and attendance at weekly Governing Council meetings gave me visibility establishing access,

credibility, and a presence in the Rochdale community allowing me to maintain relationships ranging from nodding acquaintance to friendship with Rochdale residents. The development and maintenance of these relationships allowed access to data not otherwise available, such as the Rochdale office files, attendance at and participation in impromptu management meetings, and acceptance of my presence as observer in public areas of the building. Acceptance of myself as a Rochdale participant and my subsequent freedom of movement within the building allowed me access to information and understandings arising from direct observation of activities.

Direct observation, as noted by Jorgensen (1989;22), is the primary means of data collection within participant-observation methods and is supplemented by other forms of data acquisition. Observation with corresponding attention to field notes and researcher reflections was the focus of my data collection during the first six to seven months of the Rochdale research project; casual conversation, informal interviews, participation in daily life, and document collection were other avenues of data collection pursued.

Use of a tape-recorder was restricted to private interviews with consenting participants, again in response to the anti-academic stance prevalent among Rochdale participants and the difficulty, if not impossibility, of gaining permission from all participants in public meetings. Several interviews were conducted with participants who did not agree to my use of a tape-recorder or note-taking during the conversation. The participants were prepared to discuss their knowledge of Rochdale, but were made uncomfortable by any appearance of research or academic tools and attitudes. As a consequence, nightly writing of field-notes was an integral part of my daily activities, as was the accumulation of a personal

archives of written material generated by Rochdale participants.

The loss of my field-notes (explained in the Ethics section of this chapter) in February - March 1972 increased my collection of and reliance upon documentary data gleaned from the halls, lobbies, and offices of Rochdale. Use of documents allowed me to be selective in the material collected, whereas reliance upon interview data and participant-observation left me and participants vulnerable due to the evidential nature of tapes, transcripts, and field-notes.

Data Presentation and Interpretation

The process of participant observation is opportunistic given the flexibility offered by the process which allows, even demands, that understandings acquired be temporary, changing as incoming data substantiates, alters, or counters understandings and interpretations held by the researcher. Opportunistic flexibility inevitably makes new avenues of interpretation available as data collection progresses during the course of a research project. Interpretation develops through a continual relating of the "parts to the whole", and a constant attempt at a holistic understanding of the phenomenon.

However holistic an approach one sees as desirable and necessary during the data collection phase of a research project, writing-up requires a sorting of data according to degrees of relevance to the research question. Although sorting of data is necessary to focus attention on problematic areas and in deference to the length of finished documents, the holistic approach to comprehension of phenomenon under investigation is compromised. Thus the sorting process should ideally encompass the problems faced by readers as well as researchers in relation

to data, providing as much information of the phenomenon under question as possible, allowing the reader to ascertain data relevance, and whether existent data supports researcher claims.

> Participant observation ... is a very special strategy and method for gaining access to the interior, seemingly subjective aspects of human existence .... Through participation, the researcher is able to observe and experience the meanings and interactions of people from the role of an insider (Jorgensen, 1989;21).

Data used within this document originated primarily with management-oriented participants as they grappled with problems inherent in a counter-cultural community which owned and lived in a high-rise apartment building. Rochdale participants are viewed primarily through the "insider" vantage point of management concerns arising from activities engaged in by Rochdale participants. Concerns of management in the operation of the Rochdale building and their handling of the Rochdale community are indicative of the learning which occurred among participants - the problems addressed, the transmission and non-transmission of knowledge, and the social situations in which learning was embedded.

To facilitate use of situated learning and communities of practice for interpretation of data, participant contributions have been grouped under two categories: Management- indicating Rochdale participants either employed within management and administration or involved in management-level decision-making; Participants - indicating persons taking part in the Rochdale community as residents, visitors, crashers, and employees but not involved in administration and management. Use of the term participant in relation to Rochdale and in areas of the document other than Personal Archives designation denotes persons

including management-oriented persons participating within the affairs of Rochdale at whatever degree of involvement or within whatever activities were accessible to them or interested them. Residency was not a pre-requisite to participation in Rochdale.

The terms participant and resident are not interchangeable as non-resident participants were a significant force affecting management decisions and the quality of life within the community. Data collected by Security one weekend noted 600 plus residents and 1300 plus visitors used the building from Friday night to Sunday night.

Beyond the questions of participant anonymity and protection is the question of data presentation, more specifically the area of participant presentation, and considerations of presentation by the researcher of participants and their circumstance to the reader. Holding as 'truth' "... that cultural diversity is one of the great gifts bestowed on the human species" (Spradley, 1980;viii) I am concerned with participant presentation in terms of presenting participants as they speak of themselves and their world, as an ethical question for the researcher, and, as a desire and need on the part of readers to be given as clear a perception of the participants as possible given the limitations of the printed word medium. The sorting and presentation of data can mispresent participants, skew research results, and alter readers understanding by the selectivity of data presented. Unable to 'check' presentation of participants with participants, researchers dealing with historical data must rely upon their personal integrity and ethical standards in representation of participants.

Due to the security issue discussed in the Ethics section it was necessary during the

research to destroy field-notes. The resultant gap in the data collected - a detailed record of on-going daily activities within Rochdale and my reflections upon those activities - was a tremendous loss to the research. As a consequence, data used within this thesis is derived from my personal archives and my memory of events in Rochdale.

I understand memories to be a reflective reconsideration and reconstruction of past events and experiences, affected by time passage and intervening events and experiences. Memories are subject to enquiry as to the validity of understandings expressed and accuracy of event and experience recall. Nevertheless, events recalled and interpreted can provide an insightful juxtaposition of ideas and events resulting in new and more objective interpretations of the past than was available at the time of the experience. Memory is part of the data used in this document. I have relied on memory where documents were unavailable and where personal experience and observation were pertinent to the area under discussion.

Ethics

Research ethics are a major concern in any research undertaken today. Two areas within the broad subject of ethics and social science are of particular concern to me - firstly, protection of the research participant, with an emphasis upon the benefits and harms accruing to participants as a result of research; secondly, the handling of research data, particularly the presentation of research participants to outsiders. Interdependence, reciprocity, and complementarity define the relationship between the two concerns: actions and ethics pursued in one area affect what occurs in the other.

An extensive discussion of research ethics in relation to the original research would not be profitable as the data was collected over twenty years ago under different ethical standards. However, there are several areas I would like to discuss in terms of the original research project, and current handling of data.

Concerns about ethical research was a developing academic issue during the late 1960s, early 1970s. Considerations of ethical research have changed during the intervening years, with participant protection arising as a primary area of concern. The creation of extensive detailed field-notes coupled with my lack of understanding of the intensity of animosity between Rochdale College and the Toronto Metropolitan Police Force and the activities arising from that animosity resulted in an ethical question to destroy field-notes in order to protect myself and research participants from probable police action. Although the decision was a no-win situation for me as a researcher - probable police interference with data, research participants, and myself, and/or loss of valuable data - the protection of participants and myself was never in question, but I have been acutely aware of the loss of the data.

It would be fair to say that Rochdale participants in general were not fully informed or aware of my position as a researcher, and consequently exceptional care has been taken in this document to ensure they cannot be identified. The people immediately involved with the research as participants were management people and they were fully informed of my activities. Nevertheless, in the interests of acknowledging privacy as an issue in people's lives, and in support of the ethical stance of participant anonymity, the identities of these individuals and others involved in the affairs of Rochdale have also been protected. Names of authors of documents from my archives have been deleted, and names within documents

appear as underlined blanks. The names and positions of persons representing agencies within the federal, provincial, and municipal governments have been removed from the data; as the organizational source of material is relevant to the content of documents the organizations are identified.

Limitations of Study

Values, assumptions, and convictions I brought to the research project were predominantly those of the counter-culture. Prior to entering the field, my political and social biases were well-established and public, amply displayed through support of the peace and anti-war movements, the civil rights movement, and my counter-cultural life-style and values. My interest in and commitment to the counter-culture influenced the data I collected, the people I interviewed, and the ethical decisions I made.

As Rochdale College closed Winter 1974-75, I have been unable to return to the research site to gather new data or to check on data collected in 1971-72. Also due to closure I have been unable to request feedback from participants on participant presentation and accuracy of data and interpretation of Rochdale in light of situated learning.

As data was collected with the intention of presenting Rochdale participant voices to an audience, the shift in research question in this document to learning and how it occurred suggests the data collected may not be applicable to the new interpretation or sufficiently comprehensive to support a new vantage point of situated learning. As mentioned earlier in this chapter, the holistic orientation to the original data collection resulted in a broad enough range of material collected

to support a revisiting of the data from a situated learning theoretical framework. Finally, as indicated in the Ethics section, the need to destroy much of my primary data places a severe limitation on this study as documents are solely those of personal archives, supplemented by 'data' from memory.

Delimitations of Study

The data available in this document is the result of my research work and living experiences as a resident researcher within Rochdale College October 1971 - June 1972. Data collected during the research project spanned the initial organizational work on Rochdale undertaken in the early 1960s to June 1972. In an attempt to provide a Canadian voice to a Canadian event, I have used Canadian sources where possible - unfortunately, due to a shortage of relevant Canadian material, it has been necessary to use American material, particularly in discussion of alternate education, the counter-culture, and bourgeois society. Discussion of situated learning has been limited to the one work which places situated learning thought within a theoretical framework dealing with culture transmission and the situatedness of learning.

Summary

In brief, this document will address the question of education and learning as it occurred within Rochdale College. Establishing the context of Rochdale College is necessary to make comprehensible these activities. The context of Rochdale College was defined by three major forces: bourgeois society within which Rochdale was located in time and space, the counter-culture of which Rochdale was a particular manifestation, and 1960s alternate education thought and practice. Data on Rochdale

is organized according to primary and on-going problem areas in the management of Rochdale College - documents and interviews give voice to participant concerns and perspectives. The focus of the data presented is upon education and learning as it occurred within Rochdale. Education within Rochdale is illuminated by employing situated learning theory (Lave and Wenger,1991) as a theoretical base from which to revisit 1960s Rochdale College, providing an interpretation of how learning occurred, the knowledge transmitted, and operation of social processes within the College. Employing the situated learning framework also provides an opportunity to examine the theory in the context of data other than that examined in the initial development of the theory.

The next chapter will review the related literature on Situated Learning as a conceptual framework and Rochdale College itself.

Chapter 2

Review of Related Literature

This document references several areas of enquiry. It first of all references the theoretical area of situated learning, through discussion of the primary text in this area, Lave and Wenger's 1991 introduction to the central ideas. The theoretical framework of situated learning and legitimate peripheral participation (LPP) provide a framework for understanding some of what was occurring within Rochdale College, notably a means for understanding how learning was occurring, and the manner of transmission and non-transmission of knowledge within the community. In attempting to illuminate the unstructured learning occurring within Rochdale College, Lave and Wenger's theoretical framework of situated learning is particularly useful as it addresses the situatedness of learning, emphasizing the social context in which learning occurs and the constraints on and supports for learning offered by social situations. Viewing Rochdale College in light of situated learning also allows for reflection upon the theory of situated learning in light of new data.

Situated learning provides a framework for understanding how the seeming chaos and anti-social behavior was a learning context for the participants of Rochdale College. Many young people during the late 60s were alienated from bourgeois society: searching for new and alternative ways of relating to people, alternative ways of living within the world, and alternative social formats for living together as couples or as social groupings, they found Rochdale to be an accepting, accommodating environment within which to pursue such explorations and

experiments. How these endeavors of creating a new social order were addressed falls within the framework of situated learning.

This document secondly references sources relating to Rochdale College itself. Establishing the context of Rochdle College requires some understanding of 1960's alternate education thought and practice, as well as the interpretation of the counter-culture and its nemesis, bourgeois society, which dominated the thinking of countercultural participants at that time. The first of those texts are presented with the review of literature on Rochdale itself at the end of this chapter; the second are presented through texts of Roszak and Reich in the following chapter.

Situated Learning and Legitimate Peripheral Participation

Situated learning thought of today is indebted to the earlier work of people such as Oakeshott, Vygotsky, Leontiev, Rogoff, Scribner, Lave, Suchman, Schoenfeld, and others. Their work was crucial to establishing the situated nature of learning and challenging established understandings of learning and teaching.

Lave and Wenger (1991) recognized the need to formulate a theory of situated learning that addressed the workings of practice. Chaiklin (1993; 386) has also addressed the need of formulating theory from the pieces of research. He suggested the name "societally significant practices" as appropriate for studies forming a tradition "to develop a theoretical account of the actions (or possibilities for actions) of individuals participating in a societally significant practice, while it is occurring, by an analysis that locates the practice in a social, societal and/or historical perspective". However, my concern is not with the actual working of

mechanisms for learning and cognitive activity as much as with questions of how social units operate in which situated learning occurs.

It is within the enquiry of how situated learning operates within an arena of practice, what particular form social interaction takes that the use of Lave and Wenger's situated learning theory can be applied to Rochdale College. Using the social forces at play in the theory and seeing how they fit with situations in Rochdale College leads me to believe that what was occurring at Rochdale College could be understood as situated learning.

> Situated learning ... takes as its focus the relationship between learning and the social situations in which it occurs. Rather than defining it as the acquisition of propositional knowledge, Lave and Wenger situate learning in certain forms of social coparticipation. Rather than asking what kinds of cognitive processes and conceptual structures are involved, they ask what kinds of social engagements provide the proper context for learning to take place. (Hanks, 1991; 14)

Learning is often perceived as an individual cognitive process, and less frequently regarded as dependent upon social processes. Situated learning comprehends learning as engagement within social process(es), "... learning is a way of being in the social world, not a way of learning about it" (Hanks, 1991; 24). The emphasis is quite different, being an understanding of learning as an occurrence within social relationships, and an acquisition of learning about social behavior, processes, beliefs, attitudes and skills.

Legitimate peripheral participation (LPP) is the assemblage of social mechanisms or processes within which learning is located. It is the means by which individuals acquire learning. Learners are engaged in a social situation or process as

legitimate peripheral participants, i.e., they have legitimate access to a social process through being participants, but initially "peripheral" participants. The peripheral nature of participation does not indicate marginality, but rather a legitimate social position from which one is able to increasingly acquire information, skills, knowledge and appropriate behavior embedded in the social process. Legitimacy, peripherality, and participation within situated learning are not to be understood as mutually exclusive concepts designating specific areas of concern, but rather are mutually interwoven, interlocking areas of consideration integral to the concept 'legitimate peripheral participation' (Lave and Wenger, 1991;35).

Learning undertaken in situated learning " ... concerns the whole person acting in the world" (Lave and Wenger, 1991; 49) and is " ... the development of portable interactive skills ..." (Hanks, 1991; 21). Although knowledge acquired may appear to be only a specific skill learned (i.e., can be reproduced), what is learned is an ability to undertake " ... various roles in various fields of participation."

> It is a prereflective grasp of complex situations .... Mastery involves timing of actions relative to changing circumstances: the ability to improvise .... Notice that the ability to engage in LPP, and the ability to learn, would presumably be acquired as well. (Hanks, 1991; 20)

For a learner, the ableness to undertake learning is not dependent upon the social context only, but also depends upon " ... the preparedness and flexibility of the learner" (Hanks, 1991; 21). Co-participation is the ability of learners to jointly undertake a social process. "Learners ... are engaged both in the contexts of their learning and in the broader social world within which these contexts are reproduced" (Hanks, 1991; 24).

For Lave and Wenger (1991; 29) LPP "... provides a way to speak about the relations between newcomers and old-timers, and about activities, identities, artifacts, and communities of knowledge and practice". LPP is a '... way of understanding learning'; it is not a pedagogical tool or an education/teaching method. Thus it "... concerns the process by which newcomers become part of a community of practice" (Lave and Wenger, 1991; 40).

Communities of Practice

> I have come increasingly to recognize most learning in most settings is a communal activity, a sharing of culture. It is not just that the child must make his knowledge his own, but that he must make it his own in a community of those who share his sense of belonging to a culture. It is this that leads me to emphasize not only discovery and invention but the importance of negotiating and sharing - in a word, of joint culture creating as an object of schooling and as an appropriate step en route to becoming a member of the adult society in which one lives out one's life. (Bruner, 1986; 127)

> The concept of community underlying the notion of legitimate peripheral participation, and hence of "knowledge" and its "location" in the lived-in world, is both crucial and subtle. .... A community of practice is a set of relations among persons, activity, and world, over time and in relation with other tangential and overlapping communities of practice. A community of practice is an intrinsic condition for the existence of knowledge, not least because it provides the interpretive support necessary for making sense of its heritage. Thus, participation in the cultural practice in which any knowledge exists is an epistemological principle of learning. The social structure of this practice, its power relations, and its conditions for legitimacy define possibilities for learning (i.e., for legitimate peripheral participation). (Lave and Wenger, 1991; 98)

Legitimate peripheral participation gives an overall coherence to the community -

members of the community have contributions to make as 'masters' and participants, and the roles are interchangeable between persons throughout their lives. As new-comers introduce new ideas and pressures into the community from the outside world, old-timers become learners; consequently the community as a whole becomes the means for dealing with social change, not only individuals and families. Participation in communities of practice is not necessarily limited - individuals can participate in numerous communities of practice, thereby transferring knowledge between groupings. The interlocking nature of communities of practice influences social behavior and social change.

Participation is not the simple occupancy of a particular role of participation. It is an interactive process simultaneously encompassing for any individual numerous roles, such as "...status subordinate, learning practitioner, sole responsible agent in minor parts of the performance, aspiring expert" (Hanks, 1991; 23). Each of the various roles occupied provides the opportunity for a different sort of responsibility, a different set of role relations, and a different interactive involvement" (Hanks, 1991; 23). LPP is hence viewed not as a structure, but rather as a way of being within the world which occurs within highly variable situations (Hanks, 1991; 24).

LPP operates within the context of an entire community as the learning site, engaging all members. Learning takes place within specific situations and through the activities of specific persons. Learning for some persons is quite intense, for others more sporadic.

Situated learning is the means by which cultural transmission occurs on a large scale, and is not simply the transmission of a specific skill or set of skills. An

exploration of learning through the lens of legitimate peripheral participation, displays situated learning as culture transmission: through the everyday actions and preoccupations of the members of the community information of value to the community is transmitted to each person. Through participation in everyday social process, individuals engage in learning experiences reinforcing the values of the community, functioning as social control, and allowing for the possibility of change to be accommodated in a community as well as an individual level. LPP, by its recognition that the very nature of learning lie in the interaction between people as opposed to top down education, assures that new ideas have an audience and can be modified and incorporated into the community if deemed beneficial.

Aspects of Communities of Practice

It is possible to describe situated learning in more detail by focussing on specific aspects of communities of practice. These aspects are curriculum, talk, learning from co-participants, cultural transmission, access and its relation to power and control, and identity formation.

Curriculum, as that term is understood in schools, is not a concern within situated learning as acquisition of knowledge and specific skills occurs through engaging in practice undertaken by a social group:

> ... there is very little observable teaching; the more basic phenomenon is learning. The practices of the community creates the potential 'curriculum' in the broadest sense - that which may be learned by newcomers with legitimate peripheral access. Learning activity appears to have a characteristic pattern. There are strong goals for learning because learners, as peripheral participants, can develop a view of what the whole enterprise is about, and what there is to be learned. Learning itself is an improvised practice: A learning curriculum unfolds in opportunities for engagement in

> practice. It is not specified as a set of dictates for proper practice. (Lave and Wenger, 1991; 93)

But talkk on the other hand, is one of the key elements. Learning how to communicate within specific communities of practice is crucial to maintaining one's position as a legitimate peripheral learner and hence is key to learning:

> For newcomers then the purpose is not to learn from talk as a substitute for legitimate peripheral participation; it is to learn to talk as a key to legitimate peripheral participation. (Lave and Wenger, 1991; 109)

Implicit in both this understanding of curriculum and talk is a downplaying of the notion of teacher and emphasis on learning from co-participants. Lave and Wenger note the value of learning which occurs beyond the purview of a 'master' - "... apprentices learn mostly in relation with other apprentices" and that "... engaging in practice, rather than being its object, may well be a condition for the effectiveness of learning" (1991; 93).

Learning from coparticipants is also noteworthy within situated learning in a broader perspective. Knowledge of the world is culturally defined. Hanks (1991; 15) speaks to this issue: "Learning is a process that takes place in a participation framework, not in an individual mind. This means ... that it is mediated by the differences in perspective among the coparticipants". A culture undergoes constant change as the collectivity of cultural experience shifts, as the concentration of particular groupings of cultural experience surface and are expressed. Situated learning, encompassing LPP and communities of practice, is a possible description and explanation of social processes by which cultural change can occur.

Not only does learning from co-participants help explain cultural change, but also continuity of culture. Situated learning as a theoretical framework sheds light on the social processes by which persons acquire culture, the means by which cultural transmission occurs.

> ... newcomers' legitimate peripherality ... involves participation as a way of learning - of both absorbing and being absorbed in - the "culture of practice." An extended period of legitimate peripherality provides learners with opportunities to make the culture of practice theirs. From a broadly peripheral perspective, apprentices gradually assemble a general idea of what constitutes the practice of the community. This uneven sketch of the enterprise (available if there is legitimate access) might include who is involved; what they do; what everyday life is like, how masters talk, walk, work, and generally conduct their lives; how people who are not part of the community of practice interact with it; what other learners are doing; and what learners need to learn to become full practitioners. It includes an increasing understanding of how, when, and about what old-timers collaborate, collude, and collide, and what they enjoy, dislike, respect, and admire. In particular, it offers exemplars (which are grounds and motivation for learning activity), including masters, finished products, and more advanced apprentices in the process of becoming full practitioners. (Lave and Wenger, 1991; 95)

This description of how a community of practice operates is an equally comprehensive description of how culture transmission occurs - what is learned, how it is learned, the motivations for participants. It is important to note within situated learning that the nature of what is learned is not defined, it is the process of the learning that is important. However, an actual situation of cultural transmission, Hanks (1991; 19) suggests, will "... regiment the interactions in which learning is likely to occur, as well as the outcomes to which it may lead."

The limitations on interactions in which learning occurs is actually a limiting of what will be learned, a control on what knowledge, attitude, behavior will be transmitted. This is a shift in emphasis from allowable interactions to the knowledge transmitted through such interactions. This is not to suggest there is a

doctrinaire approach to the knowledge, but rather an emphasis on the allowability of certain types of coparticipation because of the knowledge embedded in them. "... the ability of a community to reproduce itself through the training process derives not from the doctrine, but from the maintenance of certain modes of coparticipation in which it is embedded" (Hanks, 1991; 16).

It is apparent from this discusion of cultural change and transmission of culture that within LPP lies the major contradiction of continuity and displacement. Communities of practice act to reproduce themselves. However, in the course of reproduction and continuity new-comers are accepted within the community of practice, become adepts at the practice, and displace old-timers. Not only is there a physical replacement of participants, there is also a displacement of ideas, behavior, and attitudes of the community of practice. Although communities of practice may have continuity over time, knowledge and participants comprising the community undergoes change.

In this process of cultural learning individual identies are formed. However strongly focussed LPP is on everyday social practice as the situation in which learning occurs, the emphasis upon participation in social practice is a focus upon the individual as a 'person-in-the-world'. '... knowing as activity by specific people in specific circumstances' (Lave and Wenger, 1991; 52) being the understanding that learning by an individual involves relations with activities and relations with communities of people (Lave and Wenger, 1991; 53). For example:

> The different ways in which old-timers and newcomers establish and maintain identities conflict and generate competing viewpoints on the practice and its development. Newcomers are caught in a dilemma. On the one hand, they need to engage in the existing practice, which has developed over time: to understand it, to participate in it, and to become full members of the community in which it exists. On the other hand, they have a stake in its development as they begin to establish their own identity in its future. (Lave and Wenger, 1991; 115)

One of the effects of participation (Lave and Wenger, 1991; 110) is learners as participants in a community of practitioners recognize a 'future' in the field of

practice they are engaging in. Learners engagement in fields of practice is 'productive peripherality' - i.e. initially the learner is responsible for simple tasks in which costs of errors are low, and are responsible for undertaking only segments of the practice. As learners acquire greater proficiency in the situation their participation becomes increasingly less peripheral, they are becoming members of the community and gain a 'sense of identity as a master practitioner' (Lave and Wenger, 1991; 111).

But learning through communities of practice requires access to them, and this raises the issue of power and control.

> Control and selection, as well as the need for access, are inherent in communities of practice. Thus access is liable to manipulation, giving legitimate peripherality an ambivalent status: Depending on the organization of access, legitimate peripherality can either promote or prevent legitimate participation. (Lave and Wenger, 1991; 103)

This question of access to communities of practice and hence access to knowledge inherent in the communities of practice by the learners can become a question of the use of power, in the rather harsh sense of power to directly control the activities of others. Old-timers can make access to aspects of knowledge difficult to impossible. Through a desire to maintain control of the community of practice old-timers can deny learners vital information and access to full participation, and therefore shared control of the community of practice; or through lack of planning or oversight elders can fail to guarantee learner inclusion in situations in which knowledge is embedded; or by responding to pressures external to consideration of learners in the community of practice the elders can deny learners access to learning situations and hence mastery in the community of practice. This failure to achieve mastery can prevent access to further communities of practice.

Rochdale College

Published material on Rochdale College is comprised of magazine and newspaper articles, journal articles, and several books. I have been unable to locate resident research undertaken by other than Kent Gooderham (1971) "Come Live With Us", Peter Turner (1971) There Can Be No Light Without Shadow, and myself. Two books published in the late 1980's were based on archival data and interviews undertaken 15-20 years after Rochdale's closure. Grieveson's (1991) book Rochdale: Myth and Reality: A Personal Experience is a personal account of the Rochdale experience.

The most striking document written on Rochdale College is Turner's (1971) work. Written by a person committed to the counter-culture and the existence of Rochdale College this work is striking because of its honesty in an enquiry of the successes and failures of Rochdale, and the value of Rochdale to bourgeois society. Turner's (1971) work There Can Be No Light Without Shadow was written with the intent of altering the audience's perception of Rochdale College as an education institution and community.

> This brief (that is what it was initially intended to be) came about as a result of a request. Someone, who could have helped us, requested that I reassess Rochdale, sort out the successes from the failures, and present the report publicly. .... This manuscript is an attempt to make some of the publicly ugly aspects of Rochdale understandable. (Turner, 1971; 87)

The intent of Turner's work was to explain Rochdale to 'outsiders' - the work was part of a public awareness and publicity campaign mounted by Rochdale to counter negative press the College had been receiving since opening the Bloor St.

building and to alter public opinion. The work includes a brief history of Rochdale to 1971, numerous media articles about Rochdale, and the only copy I have been able to locate of Gooderham's (1971) work "Come Live With Us". Having been President of Rochdale College, Council member, and resident for over two years, Turner's work is based upon documentary data and first-hand experience.

Turner's work is also valuable for his reflections on Rochdale College as an education institution - to make credible the benefits participants derived from the experience of Rochdale, he engaged in discussion of what was being learned at Rochdale and how it was learned. Turner viewed education as a defining characteristic of Rochdale College, embedded in the concept of Rochdale from 1966 on, and centering on the dichotomy of freedom and licence. These concepts are useful in understanding both the knowledge that was available at Rochdale and illuminating part of the process by which learning occurred.

Gooderham's (1971) anthropological study "Come Live With Us" was based upon research undertaken September 1969 to June 1970. The Gooderham family lived in Rochdale College while Kent Gooderham was engaged in participant-observation research within Rochdale. His purpose in conducting research was

> ... to present some of the dynamics of Rochdale by describing the ideal citizen; the ideal society; the kind of people who arrive at Rochdale, how Rochdale members see the mainstream society from which they came and the conflicts which their "ideals" engender. (1971; 348)

Gooderham (1971;404) was concerned with writing the document for "... the members of Rochdale rather than about them". At the same time leaders of Rochdale management, concerned with the direction of the College, requested the

document be written for them. In this confusion of direction he wrote a document factually correct but lacking the vital element of Rochdale College, engagement in life (1971;390).

Gooderham speaks of Rochdale as an educational entity, but he does not establish how education took place, where and under what circumstances. He identified a separation-transformation process which gives a general view of an individual's movement from middle-class university student to committed member of the counter-culture. Speaking of the process in general terms and without reference to specific individuals, his observation is interesting but not particularly useful in determining the education or learning taking place or how it occurred.

David Sharpe's (1987) book, Rochdale: The Runaway College, is an experiential look at Rochdale comprised primarily of anecdotes about people and situations. In the sense that it is temporally sequential it is a history of Rochdale College. It gives a feeling for what was happening to the participants - some idea of how bizarre the whole experience of Rochdale could be. The author was not a resident of Rochdale - all data was derived from archives and conversations with participants. Quoting from interviews and documents, Sharpe moves from situation to situation, anecdote to anecdote, with no framework to determine how and why things were happening. The book is a document itself on the history of Rochdale College and contributes to organizing the archival data available. Sharpe does not establish for readers his own interest in Rochdale College or the counter culture, other than to mention an interest in alternate education.

Henry Mietiewicz and Bob Mackowycz's (1988) book, Dream Tower: The Life and Legacy of Rochdale College is very similar to David Sharpe's (1987) book (the

authors acknowledge use of Sharpe's research data). Based upon interview data and documents, the book gives a general history of Rochdale as undefined and unstructured as Sharpe's.

The books by Sharpe (1987) and Mietiewicz and Mackowycz (1988) present an interesting though at times tediously detailed look at Rochdale College history. The value of these published works lies in the organizing and presenting of archival and interview material otherwise unavailable to readers and as a means for acquiring an over-all conception and appreciation of the experience of Rochdale.

Grievesen's (1991) work is a personal account of the Rochdale experience providing a personal viewpoint of Rochdale. As such it is an interesting addition to the work of Sharpe, and Mietiewicz and Mackowycz. The book is a rambling account of life within the Rochdale building and community from the experience of an 'insider', placed within an historical account of Rochdale. Although there is no coherent discussion of education and learning, Grievesen does note the learning potential embedded within the Rochdale experience.

Comments

Situated learning theory is not limited to application within a contemporary framework. The theory is a different 'take' upon the organization of societies and maintenance of social control. Situated learning theory encompasses the concept that it is not a moral code, or rules of law, or religious systems that govern and determine behavior within a society, but rather membership in communities of practice comprising that society. Definition of existent communities of practice at

any point in time could be at odds with the accepted, traditional, and established interpretations of how behavior within a given grouping of people is created, maintained, changed, controlled, and transmitted.

Being an all-encompassing concept of learning occurring throughout a community, situated learning may be able to illuminate aspects of a culture glossed over by other interpretations. For Lave and Wenger (1991;39), LPP's " ... theoretical significance derives from the richness of its interconnections: in historical terms, through time and across cultures". For this thesis it is a lens through which Rochdale College data can be viewed anew: the results may help us to understand Rochdale better or challenge the "lens", the theory of Situated Learning.

But before presenting the data on Rochdale College itself, the following chapter documents the countercultural beliefs which largely shaped the worldview of participants. This worldview included a social, political and economic analysis and an elaborate educational analysis under the rubrics of free universities and alternative education.

One of the major Canadian sources for 1960s and 70's alternative education writing was This Magazine is About Schools. Significant interpersonal linkages between staff and participants of This Magazine, The Company of Young Canadians (CYC), and Rochdale College suggest that each may have been a somewhat different expression of a shared ideology or belief system.

In the chapter which follows Theodore Roszak's and Charles Reich's books are used to present the 1960's social, political and economic analysis, and authors from Canadian and American sources provide details of the educational analysis.

Chapter 3

The 1960s Context of Rochdale College: Bourgeois Society, the Counter-culture, and Alternate Education.

> ... I am at a loss to know where, besides among these dissenting young people and their heirs of the next few generations, the radical discontent and innovation can be found that might transform this disoriented civilization of ours into something a human being can identify as home. They are the matrix in which an alternative, but still excessively fragile future is taking place. (Roszak, 1969; xiii)

> The extraordinary thing about this new consciousness is that it has emerged out of the wasteland of the Corporate State, like flowers pushing up through the concrete pavement. Whatever it touches it beautifies and renews .... For one almost convinced that it was necessary to accept ugliness and evil, that it was necessary to be a miser of dreams, it is an invitation to cry or laugh. For one who thought the world was irretrievably encased in metal and plastic and sterile stone, it seems a veritable greening of America. (Reich, 1970; 429-430)

Establishing the context of Rochdale College requires knowledge of 1950s and 60s bourgeois society and of the counter-culture which developed in opposition to bourgeois society. This document emphasizes the work of Theodore Roszak (1969) The Making of a Counter-Culture and Charles Reich (1970) The Greening of America for descriptions of the rise and nature of the counter-culture, and characteristics of bourgeois society. Both Roszak and Reich were 'required' reading at the time and were widely accepted both inside and outside the counter-culture as accurate appraisals of the social turmoil experienced by industrialized society, particularly North America. Although the books can be critiqued from the

vantage point of intervening years, the works are valuable and essential to this document in providing the context for Rochdale College as understood and viewed from the pertinent time period, and particularly as the works were endorsed by participants of the counter-culture.

This chapter will establish the context within which Rochdale College was created and functioned through a discussion of the counter-culture, alternate education thought and practice, and bourgeois society. Both the youth movement and mainstream society affected Rochdale College in terms of operation, goals, and achievement of those goals, with alternate educational thought providing an outline for the educational process occurring within Rochdale. Bourgeois society was the backdrop for 1960s social disruption and was the catalyst for the creation of the counter-culture, as well as the development and practice of alternate education concepts. This chapter will address bourgeois society of the 1950s and 1960s primarily through the work of Charles A. Reich(1970), The Greening of America, and Theodore Roszak (1969), The Making of a Counter-Culture. The second section will address the critique of bourgeois society through the creation of the counter-culture. The third section will incorporate the alternate educational thought of the time through brief discussions of free university concepts and 1960s alternate education.

The Backdrop: Dominant Society of the 1950s and 60s

To facilitate a discussion of the context in which Rochdale was created and flourished, it is necessary to become familiar with the terms used by various authors. For Reich (1970) and Roszak (1969), the terms Corporate State and

Technocracy, respectively, are two aspects of the same phenomena, bourgeois North American society of the 1950s and 60s. Corporate State emphasizes the corporate nature of society, with each individual an involuntary member; profit and non-profit organizations operated in relation to the State as a business enterprise with government a part of the State coordinating the various components (Reich, 1970;93).

> ... technology, organization, and administration out of control, running for their own sake, but at the same time subject to manipulation and profiteering by the power interests of our society for their own nonhuman ends. And we have turned over to this system the control and direction of everything - the natural environment, our minds, our lives .... (Reich, 1970; 92-93)

Technocracy is the "social form in which industrial society reaches the peak of its organizational integration." It is the means, process, and world-view which organizes or coordinates the numerous components of industrial society into a cohesive whole. It is the over-riding imperative which operates beyond the reach of scrutiny. Technocracy rests on a world-view based in the rationality of technology and science (Roszak, 1969; 5).

Both these terms, Corporate State and Technocracy, refer to an organizational body which generated a world-view in support of de-humanizing activities which occurred without regard to human cost, and which characterized industrialism within the Western world.

The term 'youth movement' was used by Westhues (1975; 389) in reference to a social movement of young persons critical of industrialized western society. The youth movement had a political component and a countercultural component. Roszak (1969) used the term counter-culture to include both hippies and political

activists as complementary components of the same phenomena. Westhues' youth movement and Roszak's counter-culture refer to the same social grouping.

Within this chapter, I will use the respective terms when referring to the thoughts of specific authors. When referring to the over-all entities, the term bourgeois society will include both Reich's and Roszak's understandings of Corporate State and Technocracy; and youth movement and counter-culture will refer to the group of people in rebellion against bourgeois society incorporating both political activists and hippies. These concepts encompass the contributing antecedent forces to, and are reflections of, 1960s social upheaval.

The 1960s were a time of social turmoil within North American society highlighted by activities of numerous social movements: the black civil rights movement in the U.S.; the women's liberation movement; the anti-Viet Nam War movement; the environmental movement; social criticism by the counter-culture and the student movement, and general unrest on University campuses; and concerns of an international order, including the Cold War, disarmament, nuclear weapons, and the peace movement. It was a time of change and catharsis within society as children of middle-class parents came of age voicing concerns about the education they were receiving, their position within society (being students they were regarded as powerless), and social criticism of bourgeois society.

The primary beneficiaries of bourgeois society were in rebellion, those most vociferously objecting to the status quo were those scheduled to inherit. These young people were off-spring of parents who had grown up during the 1930's Depression, witnessed and survived World War II, and participated in the 'boom' years of the 1950s. The children were recipients of all the benefits of North

American society parents could accumulate and afford. They were also given a social ethic - a social conscience and an assurance they were valued persons with a voice. As youth left their comfortable homes venturing into the world as high-school and university students they were confronted with the reality of powerful institutions demanding accommodation and conformity to rules and expectations, and the fact of their powerlessness as students within society; both were affronts to their sense of self-worth, individuality, and power acquired within their family units. As the children of 'successful' parents, they were accustomed to the respect and power accorded their families, and they had an ease with the power mechanisms of North American society. As persons educated within North American culture and society, endowed with a social conscience, and secure in the knowledge of intellectual, emotional, and financial familial support, they were obvious potential sources of social criticism. Obvious in hind-sight, but not from the vantage point of the time - these children were scheduled inheritors of wealthy and world-powerful societies; were guaranteed prime positions within those societies, with all the attendant benefits; and were educated and socialized by North American social and educational systems. What did they have to complain about?

What factors contributed to the development of the youth movement? Part of the answer lies in the interaction of the 'temper of the times' with technological advancements. The activities of dominant society exercising its institutionalized power through the legal system and the physical power of the armed forces and police was electronically transmitted into middle-class homes through the new technology of television - mainstream North America witnessed the black civil rights struggle and the Viet Nam War, the first war in history experienced in the homes of North America via nightly television newscasts. The resultant ruptures

in societal conscience referred to by Reich (1970) were occurring; some people began to create a new consciousness.

Frankel (1968; 20-21) and Reich (1970; 232) credit the dynamics surrounding the Vietnam War and the perceived immorality of that war with igniting the protest which swept university campuses and galvanized segments of middle-class opinion. The anti-war movement brought into focus discontent within North American life, demanded answers to questions that might never have been raised otherwise. The war caused a rupture in 'consciousness' (Reich, 1970; 232) which could not be contained by the status quo.

> The idea that your government could start a war in some far-off country for capital gain, then involuntarily appropriate your person as an expendable outlay in the quest for that profit, and then expect you to kill other human beings to accomplish such a dubious and morally repugnant undertaking in the first place, didn't sit well with many young Americans. (Sanders, 1994; 96)

The Viet Nam war was an American reality, but Canadians were implicated through complicity in the war effort and acceptance of draft dodgers. Although Canada did not officially engage in the war, Canadian political, economic, and social ties with the U.S. drew Canada's youth into the societal upheaval and dislocation which resulted from the American war effort.

The counter-culture rose in opposition to the status quo, to bourgeois society as described by Roszak (1969) and Reich (1970) within the concepts Technocracy and Corporate State, respectively. Social critique is the focus of both Roszak's and Reich's understanding of the rise of the counter-culture, with 1960s social turmoil rooted within 1950s society. Discussion of the concepts of Technocracy and Corporate State establishes the basis of the social critique voiced by the counter-

culture.

Technocracy was a "product of a mature and accelerating industrialism" (Roszak, 1969; 19) and was a social form whose primary purpose was to keep production operating efficiently (Roszak, 1969; 7). The power of the Technocracy rested on three interlocking concepts: 1) the 'vital' needs of man are technical in nature and can be solved through technical means by experts; 2) human needs are taken care of by the Technocracy and any controversy derives from misunderstanding, not from substantive issues; 3) the experts are "certified experts" already ensconced in business and government bureaucracies. "The key problem we have to deal with is the paternalism of expertise within a socioeconomic system which is so organized that it is inextricably beholden to expertise" (Roszak, 1969; 19).

Marcuse (in Roszak, 1969; 14) notes the Technocracy's "absorbent power", its ability to provide satisfaction such that protest was subverted and submission heightened. "The business of inventing and flourishing treacherous parodies of freedom, joy, and fulfillment becomes an indispensable form of social control under the technocracy" (Roszak, 1969; 15).

Roszak, also recognizing Technocracy's ability "... to integrate the discontent born of thwarted aspiration by way of clever falsification" is eloquent in his denunciation of the status quo:

> We call it "education", the "life of the mind", the "pursuit of the truth." But it is a matter of machine-tooling the young to the needs of our various baroque bureaucracies: corporate, governmental, military, trade union, educational.
>
> We call it "free enterprise." But it is a vastly restrictive system of oligopolistic market manipulation, tied by institutionalized

> corruption to the greatest munitions boondoogle in history and dedicated to infantilizing the public by turning it into a herd of compulsive consumers.
>
> We call it "creative leisure": finger painting and ceramics in the university extension, tropic holidays, grand athletic excursions to the far mountains and the sunny beaches of the earth. But it is ... an expensive adjunct of careerist high-achievement: the prize that goes to the dependable hireling.
>
> We call it "pluralism." But it is a matter of the public authorities solemnly affirming everybody's right to his own opinion as an excuse for ignoring anybody's troubling challenge.
>
> We call it "democracy." But it is a matter of public opinion polling in which a "random sample" is asked to nod or wag the head in response to a set of prefabricated alternatives ....
>
> We call it "debate." But it is a matter of arranging staged encounters between equally noncommittal candidates neatly tailored to fit thirty minutes of prime network time, the object of the exercise being to establish an "image" of competence.
>
> We call it "government by the consent of the governed." But even now, somewhere in the labyrinth of the paramilitary agencies an "area specialist" neither you nor I elected is dispatching "special advisors" to a distant "trouble spot" which will be the next Vietnam.
>
> It is all called being "free," being "happy," being the Great Society. (1969; 16-17)

The Corporate State was 'technology, organization, and administration' operating beyond human control, a grouping of forces enacting an autonomous life. "The corporate state is an immensely powerful machine, ordered, legalistic, rational, yet utterly out of human control, wholly and perfectly indifferent to any human values" (Reich, 1970; 92). According to Reich, the Corporate State single-mindedly enacted one value, 'the value of technology-organization-efficiency-growth-progress'. This single value, placed in operation through logic and rationality was 'mindless', allowing for no other values or modes of operation and organization (1970; 94).

Characteristics of the Corporate State were outlined by Reich (1970;91-140):

1) 'Amalgamation and Integration.' The melding of the public and private sectors of society, coupled with the legislative power of the government established the State as a 'single corporation'.

2) 'The Principle of Administration and Heirarchy'. 'Administration' was professional management operating on the basis that the best way of undertaking activities was through a hierarchical rational organizational framework in support of the status quo. Random, nonrational, and alternative means were not accepted. Youth rebelled against the pervasiveness of such authority, upholding principles of 'personal responsibility and true personal equality'.

3) 'The Corporate State is Autonomous'. The assumption that democratic theory prevails within the public and private sectors is erroneous, as is the concept of pluralism. In the final analysis man 'does not run the machine; he tends it'.

4) 'The New Property'. The paradox inherent in the Corporate State was that the machinery of State was influenced by private manipulation for power and financial returns, yet the persons engaged in manipulation were unable to control the machine, becoming themselves 'captives as well as profiteers'. Private property was replaced by the New Property of status and relationships to organizations - individuals lost their autonomy as their fate became tied to the fate of an organization.

5) 'Law: The Inhuman Medium'. The Corporate State was a distinctly legalistic society with the law not only a codification of societal values, but the means by which power was wielded.

The bleak depiction of the status quo by Roszak and Reich raises the question 'Why were the children the ones to rebel?'. Roszak's answer rests on comparison - the youth were most 'noticeable' in their critique of the expansion of Technocracy

because adults were in a state of "nearly pathological passivity" in which "they have surrendered their responsibility for making morally demanding decisions, for generating ideals, for controlling public authority, for safeguarding the society against its despoilers" (Roszak, 1969; 22).

Other factors involved in the prominence of youth included the development of age consciousness: society was getting younger, proportionately greater numbers of the population were under 25 years of age and were acquiring a sense of the power of their numbers within society (Roszak, 1969; 27). The expansion of the universities contributed significantly to the development of age-consciousness. Teenage students newly graduated from high-school, graduate students well into their twenties, and non-students associated with the universities came to recognize their common interests and allegiances. The older non-students and graduate students played an essential role in campus unrest:

> The role of these campus elder's is crucial, for they tend to be those who have the most vivid realization of the new economic role of the university. Being closer to the technocratic careers for which higher education is supposed to be grooming them in the Great Society, they have a delicate sensitivity to the social regimentation that imminently confronts them, and a stronger sense of the potential power with which the society's need for trained personnel endows them. (Roszak, 1969; 29)

Higher enrollment in universities gave increasingly greater numbers of people access to information. In Canada, increased university enrollment resulted in increased demand for teaching staff, a demand answered primarily by importing American faculty. Many of these people brought with them a keen sense of the problems inherent in North American society, a social conscience fed by knowledge, and a similarity in age to their students.

Roszak approaches the question of "Why were the children the one's to rebel?" from a different perspective placing the blame for these "troublesome children" on the parents "who have equipped them with an anemic superego" (Roszak, 1969; 30). The youth of middle-class parents had been pampered since infancy. They were the recipients of permissive child-rearing practices, and their adolescence was an extension of their permissive childhood. The prospect of adult life in the Technocracy galvanized some youth to accept the prescribed 'patterns of adulthood'; others preferred to continue their known lives both within the university where they were acquiring the means to partake of the Technocracy, and outside the university where they were the 'hippies' experimenting with dissenting life styles (Roszak, 1969; 35-36).

Bourgeois society was secure in its prosperity, allowing for greater tolerance of a wider range of social behavior than had occurred before - people were not constrained by the need to make a living, to hold the job they had or to even have a job. Prosperity bred a feeling of ease and gave time for reflection - a state some young people were happy to occupy.

The Critique: Counter-culture as Alternative

> What makes the youthful disaffiliation of our time a cultural phenomenon, rather than merely a political movement, is the fact that it strikes beyond ideology to the level of consciousness, seeking to transform our deepest sense of the self, the other, the environment. (Roszak, 1969; 49)

The counter-culture was an overwhelming rejection of North American society

and life-style, a casting aside of the known for an exploration of the unknown. It was an attempt to create and establish a new way of living within the world, a new set of values governing human behavior.

"The premise of self and values based on human life leads directly to a radical critique of society" (Reich, 1970; 245). Bringing into focus the social ills of Corporate Society, the Viet Nam War was a rallying point for both political activists and the counter-culture (Reich, 1970; 245). This ability to clearly see the ills of bourgeois society, the ability to social critique was the connection between the political activists and the hippies. There was not only a common enemy but a common sensibility, the emphasis upon personalism (Roszak, 1969; 56) (Reich, 1970; 244), upon the practice of personal responsibility.

> Beat-hip bohemianism may be too withdrawn from social action to suit New Left radicalism; but the withdrawal is in a direction the activist can readily understand. The "trip" is inward, toward deeper levels of self-examination. The easy transition from the one wing to the other of the counter-culture shows up in the patterns that has come to govern many of the free universities. These dissenting academies usually receive their send-off from campus New Leftists and initially emphasize heavy politics. But gradually the curricula tend to get hip both in content and teaching methods: psychedelics, light shows, multi-media, total theatre, people-heaping, McLuhan, exotic religion, touch and tenderness, ecstatic laboratories .... (Roszak, 1969; 63)

For Roszak the underlying units of the counter-culture, hippies and activists, were complementary components of a worldview. New Left social criticism and political activism were given substance by the efforts of hippies to work out the structures of the psyche and establish new life-styles (1969; 66).

> They [hippies] seek to invent a cultural base for New Left politics, to discover new types of community, new family patterns, new sexual mores, new kinds of livelihood, new esthetic forms, new

> personal identities on the far side of power politics, the bourgeois home, and the consumer society. (Roszak, 1969; 66)

The rise of the counter-culture can be viewed as a transition between two realities. 1960s youth were raised with a set of standards not applicable within the 'real' world - a world hostile to the needs of human beings except in the realm that a Technocracy or a Corporate State could satisfy. Adults were living double lives - life at home was characterized by compassion and a sense of freedom, life at work was characterized by adherence to regulations and lack of regard for human beings. When faced with having to assume this split within their own lives, many youth were unable to understand the necessity for it, unable to accept the demands of the State, unable to accommodate and internalize such a division of their own being - and they determined to create an alternative. By refusing to live in the required manner within bourgeois society they were forced to create their own social system with-out. Rochdale was one place within the counter-culture where this experimentation and learning could occur in relative safety and with the support of many like-minded others.

Reich (1970; 234) suggests two contrary forces operating jointly gave rise to the new consciousness: "... the promise of life that is made to young Americans by all of our affluence, technology, liberation, and ideals, and the threat to that promise posed by everything from neon ugliness and boring jobs to the Vietnam War and the shadow of the nuclear holocaust." A key factor in the interplay of these two forces was betrayal. Between the promise and the threat of all that America could offer middle-class youth was insecurity, a 'cosmic insecurity' experienced in personal terms. The cosmic insecurity stemmed from several sources: the power of the state in the lives of individuals (e.g. school success or failure and its

ramifications), the power of societal forces (e.g. riots in the cities, death in Vietnam as a member of the military) and the threat of the atom bomb (Reich, 1970; 237).

For Reich (1970; 3-4) a change of consciousness was at the heart of the phenomena witnessed during the 1960s. Consciousness meant "a 'new head' - a new way of living - a new man"; the conscious creation of a new way of living. The attempt to establish a new knowledge of what it means to be human, to place machines under human control, and to allow humans through the expression of their own life force to be the creative force within society.

The conversion of a young person to the new consciousness often was startlingly rapid. Reich (1970; 238) suggests the rapidity and totality of the conversion was a result of the chasm between fact and rhetoric predominant in the 1950s and 1960s - "For so vehemently does the society insist that its "truth" be accepted wholly and undeviatingly down the line, and so drastic are the discrepancies once seen, that a single breach in the dike may bring a young person's entire conversion" (Reich, 1970; 238).

Youth, through the new consciousness, became increasingly distinct as a group and began to view themselves as a generation. Prior to the development of the youth movement, people saw themselves in relation to their family, school, and personal situation, rather than as a special grouping, as a generation (Reich, 1970; 240).

> But now an entire culture, including music, clothes and drugs, began to distinguish youth. As it did, the message of consciousness went with it. And the more the older generation rejected the culture, the more a fraternity of the young grew up, so that they

> recognized each other as brothers and sisters from coast to coast. (Reich, 1970: 241)

Consciousness III, as Reich termed the youth movement, was first and foremost a consciousness of liberation - liberation from the imperatives of bourgeois society, liberation to establish values and goals in accordance with individual needs and desires. "The meaning of liberation is that the individual is free to build his own philosophy and values, his own life-style, and his own culture from a new beginning" (Reich, 1970: 241). Valuing the intrinsic worth of the self was central to Consciousness III - it was a cornerstone of the philosophy in which every individual, 'every self' is valued (Reich, 1970; 242). "It starts from self because human life is found as individual units, not as corporations and institutions; its intent is to start from life" (Reich, 1970; 242). The self was not understood in opposition to others, nor was the competitive framework used as a means of evaluating others (Reich, 1970; 243).

These ideas form the basis of Consciousness III understanding of community and personal relationships. All people are members of the same family, "The world is a community". Personal relationships were characterized by honesty, openness, and a refusal to allow 'socially imposed duty' to govern personal relationships (Reich, 1970; 244).

The importance of self was the basis of Consciousness III social critique and lead to personal commitment to the welfare of the community (Reich, 1970; 247). Commitment to community was lauded, but was not to preclude commitment to oneself. Individuals were not expected to 'sacrifice' themselves for a cause. There was a strong sense of personal responsibility, that if one was "to be true to himself,

he must respond with himself" (Reich, 1970; 248).

A basic component of the counter-culture world-view was the "non-intellective powers of the personality" (Roszak, 1969; 51). Although there seemed to be a prevalence of frenzied activity and 'simulated mindlessness' in the pursuit and exploration of the non-intellective, there was also a current running through the youth movement which was based in Eastern religious philosophical thought.

> Here we have a tradition that calls radically into question the validity of the scientific world view, the supremacy of cerebral cognition, the value of technological prowess; but does so in the most quiet and measured of tones, with humor, with tenderness, even with a deal of cunning argumentation. If there is anything off-putting to the scientific mind about this tradition, it does not result from any unwillingness on the part of the Eastern religions to indulge in analysis and debate. It results, rather, from their assertion of the intellectual value of paradox and from their conviction that analysis and debate must finally yield to the claims of ineffable experience. (Roszak, 1969; 82)

The youth movement was defined by change. "Because it accepts no imposed system, the basic stance of Consciousness III is one of openness to any and all experience. It is always in a state of becoming .... its lasting essence is constant change, and constant growth of each individual" (Reich, 1970; 251).

For Roszak, the primary value of the counter-culture and its adult supporters lay in defiance of the Technocracy, the questioning of the conventional scientific world view and consequent undermining of the Technocracy (1969; 205). Defiance of bourgeois society was prevalent, as well, on university campuses through the student movement, and within alternate education thought and practice.

Learning: Student Unrest, Free Universities, 1960s Alternate Education

> Is it surprising that education reflected the uncertainties felt elsewhere? In education, as in art, people fashioned new and different products because the traditional "establishment" forms proved rigid, insensitive, out-of-tune, inaccessible, unwieldy, and overly commercialized. The new creations would be spontaneous and incomplete. They would be expressive and emotional rather than objective and remote. Drama went to the streets; poets became orators; new newspapers provided room for different kinds of reporting and analysis; almost barefoot bearded young lawyers ministered to those who could not afford private legal fees. A fledgling network of little "systems" arose distinct from the other larger "establishments." The free universities are the educational counterparts of these developments in other areas. (Lichtman, 1973; 14)

The critique of the universities was also an illuminating critique of society as the university was a reflection of society's standards. It was also an indication of the values of the counter-culture. Some middle-class youth became university students involved to varying degrees with campus unrest; others withdrew from the bourgeois desire for financial and status advancement pursuing questions of values and human relationships on another front. The counter-culture and the student movement were expressions of this dissatisfaction.

For Jasen, 1960s campus unrest was a justifiable response to the university education offered: that the radical critique was a response to real circumstances and was echoed in a modified form by the discontent experienced by ordinary students. "Problems with curriculum, a primary source of student discontent, arose due to a discrepancy between the expectation of the arts curriculum as an important resource for making society more humane, but in reality not encompassing human values nor addressing questions of quality of life." (1989;

247).

Societal expectations of the arts curriculum and the arts graduate were rooted in the "human capital theory" - an investment in higher education would benefit the individual in commanding higher wages, and the nation in increasing gross national product, " ... knowledge of all kinds was equated ... with power" (Jasen, 1989; 249).

Universities, attempting to meet increased enrollment demands and fulfill "human capital" expectations of both government and individuals, "transformed from elite ... to mass institutions" (Jasen, 1989; 250). Students were subject to the dehumanizing capacity of the university: anonymity; assembly-line teaching methods; the bell-curve; poor teaching by academic staff; increasing corporate and government control affecting the content, role, and milieu of the universities (Gonick, 1968; 40) (Jasen, 1989; 251). "Our institutions of higher learning are no longer universities. They are multiversities, serving the needs of society's on-going institutions - especially corporate and governmental" (Gonick, 1968; 45).

Grant (1968) took the university curriculum to task from the point of view of its service to society and its conditioning by the needs of society:

> The chief purpose of the curriculum in Canadian universities is, then, to facilitate the production of personnel necessary to that type of society. Because there is such agreement about the chief goal of society, there is a vast consensus about the principles of the curriculum. Debates take place about the government of the university, about humane existence within it, etc., etc., but not about what it concerns a human being to know. So monolithic is the agreement of society about ends, so pervasive the ideology of liberalism which expresses that agreement, that the question about knowing cannot be raised seriously. When a student first arrives at university, the curriculum may appear a set of arbitrary and

> incoherent details. This is only so at the surface. In fact, it can be understood in terms of the powers and purposes of our society. (Grant, 1968; 48)

Grant (1968; 62-63) emphasized that a critique of the universities entails a critique of curriculum in terms of "... what we think human life to be, what activities serve human fulfillment, and what place higher education should play in encouraging the realization of these activities."

There was a desire by some students to pursue an enquiry into their own personal worlds. This desire linked the students with the counter-culture (Jasen, 1989; 256), with an emphasis upon a 'do-your-own-thing' philosophy, participatory democracy, and an orientation to introspection via meditation and Eastern religious philosophy. Although Gonick (1968; 46) was addressing the question of the university as multiversity, his comments on how the university should operate are relevant to a description of a free university:

> Without grades and exams and degrees the strained and unhealthy relationship between students and professors would break down. With no such thing as graduation - all could be students. The boring and uncreative lecture system, would probably no longer be suitable. The artificial boundaries between the disciplines could be removed. Classes would no longer feature a monologue between a professor and students. Professors with different points of view could clash and be made to answer each other, and students would become active participants in the dialogue. (Gonick, 1968; 46)

University campuses were a catalyst for action and disruption because they were a collecting point for youth: universities encouraged the congregation of articulate intelligent educated young people, provided the means for enlarging their thought and education, and supplied the physical plant in which people gathered together quickly and easily in response to a common interest. The free universities were an

expression of the discontent which surfaced.

Free universities were learner-controlled self-directed learning organizations offering non-credit courses, and were based in the concept 'anyone can teach, anyone can learn': the antithesis of established universities of the 1960s. As a link between those who wanted to teach and those who wanted to learn, it was the means by which people could share knowledge with one another freed from the strictures of traditional classrooms, teaching methods, and evaluation (Draves, 1980; 16).

The emphasis within free universities was upon the 'aims and interests of the students', with availability of teachers and needs of students determining the courses offered. There were a number of traits shared by most free universities: 1)emphasis on student aims and interests - schools were community sensitive and reflected student interests, or they atrophied; 2) unrestricted participation - students attended voluntarily, with participation as a student or a teacher available to anyone; anyone can teach, anyone can learn; 3) external sources of rewards and punishments were absent- students and teachers were not graded, disciplined, failed, or retained and course goals were established jointly between teacher and students; 4) the teacher was not viewed as an authority - a teacher was an organizer not the determiner of course content; 5) active learning - learning, not restricted to a classroom, used participation in community as a locus for learning (Lichtman, 1973; 2-3).

Any discussion of free universities is hampered by the lack of information prior to Lichtman's book (1972) and the fact that free universities were in their infancy in the 1960s. The first free university arose from the Free Speech Movement (1964)

in Berkeley, California, and was immediately duplicated on campuses across the U.S. (Draves, 1980; 17) and in Canada. Free universities were created on university campuses in the late 1960s as alternate learning and teaching organizations offering courses with radical political content. As the emphasis of free universities shifted from political courses to alternate life-style and skills courses, the orientation towards changing university education and bourgeois society shifted to concern with one's own life, personal growth, welfare of one's community and culture (Roszak, 1969; 63). The 'how' involved in learning and teaching increasingly overshadowed the content (Draves, 1980; 94) - the 'how' was a liberation from societal structures, the content was each person's choice. The process, the 'how' something was done, was the rallying point for people with diverse interests, pursuits, and questions.

Lichtman (1973; 42) shared Martin's view of the association between alternate education and the youth movement as based upon a common interest in social change:

> Despite the appearance of a free school "movement", there may not be one at all. What may be closer to the truth is that some persons interested in alternative lifestyle, and others interested in political change, are both, at the moment, experimenting with free schools as a way of bringing about change - and that the allegiances on both sides are not to new kinds of schooling, but merely to kinds of change. (Peter Martin, quoted in the New Schools Exchange Newsletter, No.79, May 31, 1972, p3; quoted in Lichtman, 1973; 42)

Interest by the youth movement in free schools and free universities was not based in a desire to change the education system, but rather was based in an interest in providing individuals with what they needed in order to grow and change within their own lives.

Free universities as organizations developed to meet education needs unfulfilled by traditional universities were part of the environment associated with the counter-culture. Several similarities between the counter-culture and free universities were striking: emphasis on the self, on personalism; adherence to participatory democracy concepts; locally created and managed organizations operating without the assistance of 'experts'.

The 1960s critique of the education system is encapsulated by a quote from Denver Free University (quoted in Lichtman, 1972; 1):

> When the process of learning becomes fixed and rigid, when knowledge becomes more information and factual data, when the teacher becomes grade dispensing and the student a passive note-taker, when the important questions become those which will appear on the next test, when producing, creating and exploring are all regulated according to schedule and pre-determined structure, and when the goal of learning becomes a grade, credit or a degree, then education is no more than an empty ritual.

Although free universities were associated with higher education having initially arisen on university campuses in reaction to the traditional university, their manner of creation and philosophy were oriented to adult education rather than higher education (Draves, 1980; 72). The history of adult education in America reflects the history of the free universities: created to meet specific needs; originating in the community rather than established institutions; adult education organizations, although part of a national trend, were decentralized in structure, taking context and structure from the local community; on-going development and growth was inconsistent as a consequence of the decentralization and community-orientation (Draves, 1980; 72).

Midpeninsula Free University (MFU), California, created in 1966, created the following Manifesto which clearly and elegantly spoke to and for the early free university movement (quoted in Draves, 1980; 84-85):

> That freedom of inquiry is the cornerstone of education.
>
> That each individual must generate his own most vital questions and program his own education, free from central control by administrative bureaucracies and disciplinary oligarchies.
>
> That education aims at generality rather than specialization and should supply the glue which cements together our fragmented lives.
>
> That education is a process involving the total environment, which can only occur in a total community, in which each individual participates equally in making the decisions which importantly affect his life.
>
> That the most revolutionary thing we can do is think for ourselves, and regain contact with our vital centers.
>
> That the most important questions which confront us must be asked again and again and answered again and again, until the millennium comes.
>
> That the natural state of man is ecstatic wonder.
>
> That we should not settle for less.

This statement echoes the sentiment and world-view of the youth movement, enunciating basic values underlying both the political activist and hippie components of the counter-culture, the creation of free universities, and most alternate education thought.

The counter-culture was not the origin of alternate education thought- alternatives to standard education in Canada had existed for many years (e.g. Frontier College, the Antigonish Movement). Alternate education of the 1960s was commonly

expressed as alternatives to standard elementary and secondary school systems, although not exclusively as exemplified by the CYC (Hamilton, 1970; Daly, 1970) and Indian Survival Schools (McCaskill, 1987). Concern for personal worth, growth, and change, and societal change, found common ground and expression with the counter-culture; alternate education and the counter-culture were parallel interacting movements during the late 1960s.

As criticism of the traditional education system mounted during the 1960s and the traditional education system seemed unable to adequately address the criticisms, individuals and small groups began thinking in terms of independent education alternatives. The late 1960s witnessed a flurry of activity with conferences convened, newspapers and journals established, and alternate schools opening. The myriad of difficulties encountered by participants saw many fledgling schools close within the first two years of their existence (Barr, 1973; 455). A number of schools in Canada survived for several years: SEED, No-Name School, Pacific High, Point-Blank School, Everdale School, Superschool.

To establish a sense of alternate schooling in the 1960s it is necessary to look at the principles and characteristics involved. Due to the individualistic nature of the schools, characteristics of alternate schools varied. A brief discussion of typologies will facilitate an understanding of both the principles and characteristics of alternate schools, and establish the broad base of concerns existent within the movement.

The typologies of Fritz (1975) and Smith (1973), and the education alternatives continuum of Fantini (1973) are useful in establishing the context of 1960s alternate education in Canada as Canadian alternate schools were influenced by

previous thought and practice, particularly American due to geographical proximity and cultural similarity. Although Fritz was concerned with independent alternate schools whereas Smith and Fantini were concerned with alternate public schools, the typologies indicate a range of thought and practice within alternate education, and Fantini's continuum places alternate education within the larger framework of education.

Typologies of alternate schools vary according to the criterion employed. Fritz's (1975; 8) typology was based upon "the nature and the destinations of their student clientele":

1. Schools addressing the needs of students encountering serious problems within the regular system. These students, many of them dropouts, were characterized by a negative attitude towards schooling coupled with deficiencies in basic skills.

2. Schools serving the needs of a mixed clientele. Many of the students aspired to attaining a high school diploma, but wished to pursue their education in surroundings allowing them greater control over the learning situation than available within the regular system.

3. Academically-oriented schools answering the needs of students aspiring to post-secondary education and desiring greater control over the learning situation.

4. Schools providing an environment in which a greater range of teaching/learning and school administration practices than usually available could flourish.

Mario Fantini (1973) offers an education alternatives continuum based upon criterion gauging "... freedom of independence a student has to chose the elements of learning ... the teacher, content, methodology, time, and place for learning"

(447). Fantini places education alternatives (independent alternate and public alternate) on a continuum incorporating four categories.

Smith (1973; 434-5) posits an eight-fold typology based upon the criterion of schools "answering specific needs within their local communities":

> Open Schools - with learning activities individualized and organized around interest centers within the classroom or building.
>
> Schools Without Walls - with learning activities throughout the community and with much interaction between school and community.
>
> Magnet Schools, Learning Centers, Educational Parks - with a concentration of learning resources in one center available to all of the students in the community.
>
> Multicultural Schools, Bilingual Schools, Ethnic Schools - with emphasis on cultural pluralism and ethnic and racial awareness.
>
> Street Academies, Dropout Centers, Pregnancy-Maternity Centers - with emphasis on learning programs for students in targeted populations.
>
> Schools-Within-A-School - could be any of the above organized as a unit within a conventional school.
>
> Integration Models - could be any of the above with a voluntary population that is representative in racial, ethnic, and socioeconomic class makeup of the total population of the community.
>
> Free Schools - with emphasis on greater freedom for students and teachers. This term is usually applied to nonpublic alternatives, but a very few are operating within public school systems today.

Kozol (1972) and Barr (1973) identified two basic kinds of alternate schools existent from the beginning of the movement which were antithetical in their

concepts of freedom:

> On the one hand were the predominantly white middle- and upper-class free schools in which the coercion, regimentation, and authoritarian atmosphere of the public schools was replaced with a free learning environment of "do-your-own-thing" pedagogy. The other group of schools, usually poor, black, and inner-city, might better be described as community-control schools. Related historically to the earlier civil-rights freedom schools, these free schools typify the larger struggle of minority groups against racist institutions and have been set up by parents to liberate their children from the "indoctrination and destruction" of the public schools. These community schools are the antithesis of the "classical" free school, usually having a good deal of structure, required classes, and intensive drill in basic skills. (Barr, 1973; 455)

The difference being education for and as social action, and education as a process of acquiring skills in order to survive and prosper within society. One was contradictory to the status quo, the other was radical and revolutionary in conception.

Despite the seeming unlimited possibilities for diversity within alternate systems, Barr (1973; 455) suggests there were two common characteristics - the participants were escapees from the traditional education system attempting to establish new and better learning situations, and emphasized the concept of freedom.

Although not specifically noted as such, alternate schools were concerned with changing the hidden curriculum within education. Cass (1973; 453) noted a pervasive element within 1950s and 1960s education was 'radical innovation without real change', that the hidden curriculum overpowered the academic curriculum. Although not necessarily a conscious effort, alternate schools affected hidden curriculum content by addressing the issue of environment as it

affected how and what individuals learned, thereby altering both the hidden and the explicit curriculums.

Alternate schools were concerned with creating new ways of learning and teaching to facilitate learning by all involved. They did not undertake to address all needs and all students as did the public schools: most alternate schools addressed a particular range of needs displayed by a particular group of students. These schools were an expression of parental dissatisfaction with mainstream classrooms (what and how children were learning, the explicit and hidden curriculums, teaching methods).

Comments

The 1960s youth movement was a rebellion against the bourgeois society in which participants had been raised. The young people were in a unique position from which to critique bourgeois society - being predominantly of a middle-class background they were intimate with the workings of society and had witnessed the effects of that society upon individuals. Although scheduled to inherit the wealth and power of the Western industrialized world, the members of the youth movement were unwilling to pay the required price as they perceived it: separation from themselves, from their individual sources of knowledge and meaning. They were unwilling to adopt the world-view, values, and practices required to partake of the wealth and power.

This rebellion against the power of bourgeois society was echoed throughout the industrialized world. The nature and expression of that rebellion focussed on different national concerns and problems, but at base was rejection of the values

and practices of the Western world. The rebellion, rather than being a coherent centralized organized front, was a rebellion by individuals organized into temporary groups to accomplish particular ends. It was a rebellion based in personal consciousness, in a personal understanding of how each person encountered the world and the manner in which they wished to participate.

The emphasis on self, on personalism, manifested in a myriad of ways: every activity from the minute and mundane to the far-reaching and grandiose was touched by human values and concerns. The context of values and beliefs carried by each person determined how that person responded to their social environment emotionally and the consequent actions they undertook.

The individual world-views and actions that accumulated within the youth movement were given expression in all areas of human endeavor: the arts flourished both in physical scope and in artistic expression with music a primary means of communicating counter-cultural values; alternate newspapers dotted the country, dispensing political and alternate life-style know-how; store-front self-help and community-help organizations provided a social safety net on a person-to-person basis; free universities provided an opportunity for people to learn from each other without institutionalized strictures; alternate schools gave parents options for providing education which expressed values they were in agreement with.

The youth movement embodied political and cultural radicalism. The political radicalism was revolutionary in purpose - the overthrow of the status quo, the establishment of a new society to replace the existent. Cultural radicalism was rebellious, not revolutionary - concentrating upon a dissolution of boundaries

surrounding and separating art and life, an attempt to place the self within a world-view, to express the self through relationships with others and alternate ways of living together, to express the self through personal action.

The context within which Rochdale College operated was comprised of bourgeois society, the counter-culture, and alternate education. The opposition and rejection dynamics generated by the interaction of the counter-culture and bourgeois society engulfed Rochdale College as it struggled to establish and maintain a common ground between the two forces. Satisfying the legal, financial, and societal demands ensuing from ownership of a high-rise building in downtown Toronto while operating within the counter-cultural world-view was a constant source of problems and paradoxes. And for many members of the youth movement, this juncture of the two world-views was the learning arena. No courses were offered, no experts consulted - surviving and existing within the juncture was experiential learning on two planes, personal experience and communitarian problem-solving.

Bourgeois society provided a backdrop against which the youth movement played out its actions, society was the foil and the motivation. Alternate education thought and practice was in many senses the counter-culture expressed within the constraints of bourgeois society. Alternate schools and free universities were available for participation by adherents of both the counter-culture and bourgeois society.

Alternate education thought and practice encompassed many counter-cultural values and practices. Rochdale College was a form of alternate education. Free university thought was a factor in the initial development of Rochdale, but quickly

gave way to an experiential way of learning and knowing. Learning and knowledge within Lave and Wenger's (1991) situated learning framework is experiential in nature. The interpretation of learning and knowledge within situated learning emphasizes social and personal experience as the basis of knowledge and learning, a view consistent with the Rochdale College experience. What then was "the Rochdale College Experience"?

Chapter 4

Learning Within a Counter-Institution

> *... Rochdale was like an acid trip, there was just an incredible input, ..., incoming sensations. Just a million things coming in that people had never experienced, dope and hippy-freaks and ideas and _____ doing Nietzsche and publishing houses.* (Personal Archives; Interview, Management, 1972)

> *There was this whole sort of circus: guerrilla anti-authority things happening all the time.* (Personal Archives; Interview, Management, 1972)

Rochdale College as a "building" was a twin-tower high-rise apartment block of 18 stories with accommodation for 900, situated on Bloor Street near the University of Toronto. As a "legal reality" it was an incorporated charitable educational institution, mortgagee to several organizations and the federal government through the Central Mortgage and Housing Corporation (CMHC), and the registered owner of the building which implied being the "landlord" to resident businesses and individuals. As a "management structure" it was a Governing Council (responsible for finances and overall management) and an Education Council (responsible for education programmes). As a "student residence" it was a building peopled entirely by young people of the late 60's with nearby Yorkville and its "hippie culture" acting as counter-force to university influences.

Or, to use a section from a brochure entitled "Rochdale Is", Rochdale was:

> ... a provincially chartered educational institution in the Province of Ontario - an apartment-hotel student co-op residence - a

> corporation with asets of over $5,000,000 - a common environment for experimental or academically unconventional education, communication, research and creative work - proprietor of a restaurant and summer craft's fair - home to approximately 1,000 people - a conglomerate of affiliated institutions: Coach House, Superschool, Theatre Passe Muraille, Indian Institute, House of Anansi, Centre for the Study of Insitutions and Theology, Modern Dance Theatre of Canada, Rochdale Artisans' Guild, etc. - landlord to a bank, a bookstore, two co-op organizations, and a coffee house - a self-governing community of students: about half enrolled at University of Toronto, Ryerson Polytech, Ontario College of Education, etc.; the rest independents and drop-outs - an education laboratory - a high-rise in downtown Toronto. (Personal Archives, Management, 1969)

Thus it might be described as a multidimensional social and cultural entity whose participants were engaged in learning. This chapter looks at education activity and thought within Rochdale from its initial manifestation as a free university in 1965 to June 1972, the end of the research project undertaken by myself.

Although this document follows Rochdale College through several years, the presentation of data is not a chronological ordering of events, rather it is a loose chronology of events presented as recurring cycles occurring within various governing departments. Presentation of the data in this manner will facilitate understanding of learning within Rochdale from the situated learning perspective.

To facilitate data presentation I have quoted briefly from interviews and documents. The unique nature of Rochdale is better comprehended through participants' voices - documents, interviews, and writings expressing their thoughts, concerns about, and interaction with occurrences in Rochdale College. Interviews give an immediacy to the documents and writings, peopling the data presentation with individuals' daily activities and perceptions. The texture thus created is helpful in encountering situated learning in Rochdale - the subjects of

the learning, and the knowledge acquired; and the ways in which learning occurred, the social situations which occasioned situated learning.

The recreation of Rochdale as a three-dimensional cultural and societal entity in time is not possible within the constraints of this document. Readers interested in more detailed and all-encompassing accounts of the Rochdale experience are referred to works by Sharpe (1987), Mietkiewics and Mackowycz (1988), and Grievesen (1991).

A Brief Overview of Events

Keystone events in the history of Rochdale College - the acquisition of a CMHC mortgage in 1966, opening of the high-rise building in 1968, foreclosure on the CMHC mortgage in 1971, and building closure in 1975 - provide the skeletal framework around which other events occurred. Rochdale College was plagued with numerous problems - drug trafficking within the building and consequent police action, the necessity of providing for the personal safety of participants, provision of security for the community and the building, legal and financial difficulties stemming from resident non-payment of rent and Rochdale's consequent inability to make mortgage payments, negative public opinion, and existence and survival in the juncture of the counter-culture and bourgeois society. Activities occurring within recurring cycles oriented around management problems of this magnitude determined the nature of the management structure, the character of management prevalent in Rochdale, and the areas of knowledge and learning available to participants.

Recurring cycles are identifiable within the management departments and are

useful in organizing data presented in this chapter to facilitate later discussion in Chapter 5 on the nature of learning within Rochdale. A description of the management structure existent in Rochdale during Winter 1971-72 later in this chapter will outline the areas of concern for management people and other participants.

Opening Doors in Rochdale College

By 1971, many of Rochdale's predominant problems had historical roots in various issues: financial agreements (a debt-load of five mortgages); the financial and managerial interconnections between companies involved in establishing the building and community; problems associated with establishing and maintaining order within a community encompassing a range of conflicting philosophies of governing; the architectural design of the building and resulting problems of how people lived within the space, and rentals of accommodations. These long-term problems impacted daily decision-making by management. The focus of this section will be the learning situations for participants indicated by management oriented areas of concern and decision-making.

The lack of understanding of Rochdale's financial and legal background caused many problems within the College and contributed significantly to participants' paranoia, perceptions of having been 'ripped-off'. The first years of Rochdale's existence, prior to the building opening in the Fall 1968, were marked by financial and development problems associated with construction of a high-rise apartment building in downtown Toronto, and the intellectual environment encompassing co-operative living and alternate education, particularly free university concepts.

In order to establish a beginning point for discussion of the education component of Rochdale College a brief overview of the development stage and first year of building operations is necessary. The following overview will provide an understanding of the ground on which Rochdale operated.

The initial concept of and organization of financial backing for Rochdale College was as a high-rise cooperative student residence and originated within Campus Co-operative Residences Inc. (Campus Co-op). Campus Co-op had been in operation since 1937 when it purchased several houses in Toronto for the purposes of providing cooperative living arrangements for students attending the University of Toronto. By mid-1960, Campus Co-op was the largest residence at the University of Toronto, was interested in expanding the amount and type of accommodation provided, and able to undertake the financial and management problems of a high-rise student cooperative in downtown Toronto. In 1966 Canada Mortgage and Housing Corporation (CMHC) approved in principle funding for the construction of a $5,000,000 student cooperative residence.

Several companies involved in the purchase of the land at 341 Bloor St. W. and the construction of the building were also mortgage holders on the Rochdale building. The financial, legal, and management structure involved in development was within the accepted range of business dealings, however, many individuals with a counter-cultural perspective on business interpreted the construction of Rochdale as a conspiracy for profit and power between business people and a 'rip-off' for subsequent participants in the Rochdale building and community.

Incorporating Rochdale College as an educational institution formalized the juxtaposition of education and student housing, literally and figuratively giving

concrete reality to educational critiques. Rochdale Governing Council, established in 1966, was mandated with overseeing the development of the building, and entertained requests by Students Union for Peace Action (SUPA) to incorporate alternate education into the student housing co-operative and offers by the Company of Young Canadians to help research educational possibilities. Groups and individuals were becoming interested in free university concepts and counter-institutions.

> *... when the first Rochdale Council met it was not just a group of Campus Co-op Board members who sat down to discuss the building, there were also university faculty people - people who saw the university as being not as good as it could be, and who saw Rochdale as a place where different things could happen that would either improve the lives of people when they were at university or it would be entirely different, a counter-institution.* (Personal Archives; Interview, Management, 1972)

It was the coming together of these two interests in the Governing Council - the financial student residence interests of Campus Co-op and the later addition of free-university / liberal-education /counter-institution concepts - that created the Rochdale College which opened in the Fall of 1968.

This coming together was in some senses a confrontation. By the time free university concepts became prevalent amongst people involved in the creation of Rochdale College, basic financing had been completed and a preliminary architectural design had been approved by CMHC. Rochdale had not been designed as a free university and some members of Rochdale Governing Council became critical of people engaged in initial development and design of the building.

Excerpts from a communication to the Building Committee outline the major conflicts developing within Governing Council prior to the opening of 341 Bloor:

> Surveying carefully at the Rochdale site, we came to the realization that what we were looking at was at least three encampments, each with its own architects and builders. Very sketchily, we believed ourselves able to discern the outlines of a "community-as-a-base-for-social-action" camp ..., a "community-because-we-need-and-want-intensive community" camp ... and finally, the pillars of what might be an academy plus Camp-followers ....
>
> But what's the problem for the committee at last. Two things. Our committee, being as it is a Rochdale committee, includes, if not the architects, at least the brick-carriers of all three encampments; and secondly we are having to turn on the food and water in one not three fortress-wombs.
>
> ... the building is not nor is it intended to be a temple. By that, we mean it is not the living incarnation of, nor a monument to, Social Action, Student Power, "Community" or "Education." What the Building is, is an institution without an axe to grind (hopefully thus, a freer institution) sheltering Rochdale. And Rochdale is the people who are there. Or, if you like, we are grinding for the people who are and will be Rochdale ...; keeping in mind that, if these people don't eat or find that they are wallowing in what they believe to be someone else's mess, they (some 900 of them) may go a little sour. (Personal Archives; Letter, Management, January 1968)

Rochdale participants were entertaining the thoughts and activities of the three major components of 1960s social upheaval while attempting to satisfy the external requirements for survival of having a building available for rental in order to meet existent financial and legal obligations. Having to address the needs of political activists, community-creating hippies, individuals from diverse backgrounds, the student movement, and bourgeois society, Rochdale management was faced with a daunting and exciting composite of problems, ideas, and needs that required melding into a cohesive and operational whole. A management organization which

would be capable of handling the opening and operation of 341 Bloor St. W. was required, but did not materialize for several years.

Metamorphosis of Rochdale College

The late opening and unfinished state of the building caused many university students with reserved rooms at 341 Bloor to seek accommodation elsewhere. The unfinished building caused problems in terms of the physical plant functioning inadequately, and influenced how people thought about and lived within the building: there was vandalism and general disregard for maintenance of the structure. The mess people found around themselves - open elevator shafts, concrete dust, unfinished plastering, uninstalled windows, a constant state of dirt and disorder - resulted in people being careless with the building, and the community.

Residents were not presented a new well-functioning building in which to create an educational and living experience; instead, they were presented with a badly functioning physical plant and lack of continuity of people involved in management, administration, and education. Most people working on the Rochdale project had been involved for over two years, were tired and anxious to turn the building over to the residents. The lack of continuity and direction from Governing and Education Councils accounts for much of the chaos experienced immediately upon the building opening. People inexperienced in operating a building or living within an intentional community were handed an unfinished building and no structure with which to properly manage it.

> *When the building opened the kind of publicity Rochdale received attracted a lot of young kids who felt that they could live in this environment, that they wanted this kind of environment, free-school environment, free thought environment. But they assumed that freedom meant a lot more than freedom of thought, they also assumed that it meant freedom of action* .... (Personal Archives; Interview, Management, 1972)

> *Because of the whole ethic of letting people do what they wanted to do and the importance of the educational experience, when somebody came along with a bad proposal, if nobody else wanted to do it the bad proposal ended up doing it. And a lot of good things happened out of letting people do what they wanted to do and encouraging them to do it.* (Personal Archives; Interview, Management, 1972)

People were lost in the differences between 'freedom' and 'licence'; there was a perception that things would take care of themselves, that no one had the right to restrict the activities of another, that people affected by a decision had the right to make the decision - that basically there could not be regulations. There was the belief that people could live together without a societal framework; that given the chance and the freedom of choice of behavior, thought, and movement, people would gravitate to positions (mental, emotional, and behavioral) beneficial to everyone. Participants were not attempting to restructure society, they were attempting to live without a structure.

> *.... you can't get a thousand people together and not have some way for them to learn. And the ways that Rochdale had set up for people to learn were very much the extensions of the university fantasy, like seminars and tutorials, and professors who are around. It was really a free university kind of not knowing-how-to-do-it, but a free university kind of content which a whole lot of kids who showed up had no use for. And a lot of free university*

> *things were really fine .... But that's not what those people were interested in learning .... The people in the building weren't into seminars at all. People were much more into living together and the whole entanglement of politics involved in the running of the building. There was a whole reaction against the university.* (Personal Archives; Interview, Management, 1972)

> *People really believed that the population of the building would control itself, and decisions by Board and Council and management shouldn't affect people's personal liberty. .... Like one of the by-products of North-American-liberal-rugged-individualism is people don't believe that they are societal beings, they don't believe that they live in a society, that their values come from a society. It's really hard - cause that means that if your freedom is imposed upon, you don't see it as something that is a social necessity, you see it as something that is a limitation on your own freedom. And especially all those Yorkville kids. All the kids that started crashing and living here, who just didn't have any intent at all in participating in a society, in a thing that was self-governing.* (Personal Archives; Interview, Management, 1972)

In practice, participants existed within a confusion between the beliefs and ethics of the youth movement and bourgeois society: Rochdale participants were grounded in North America (work ethic, hierarchies, power, leaders, status, material wealth) while possessing the ideals of the youth movement (non-aggression, equality, spiritual wealth, joy, peace). Most participants strove to live the 'hippie' ethic - and given peace and time, many succeeded. Unfortunately, many lacked the time and peace to change their interior directions - the resulting emotional upset and tension caused participants to respond to situations from the cultural base of their childhood, bourgeois society. Often participants unconsciously looked to others to settle issues, to act as the 'authority form', to make the decision and act on it. Yet there was a disbelief in the authority structure

as a means to solving problems, personal or societal.

The free university format for education predominated Rochdale educational thought with underlying precepts of free university concepts influencing the emerging social structure of Rochdale College.

> *The people involved in attending and giving the seminars had a very liberal concept as to how people in the world react to certain environments, to certain approaches to them and things like that. And they assumed that since this was a free university that it meant that the doors be open to anyone and everyone and that we should never lock our doors. As a consequence that they didn't think of, there were a lot of people who wanted to get in out of the cold and at that time there was a major problem of amphetamines in Toronto and what we got were numerous young kids, 14, 15, 16, who came in for an evening and just filled up our lounges, ate the food* ....(Personal Archives; Interview, Management, 1972)

One of the free university precepts was freedom of access to learning and teaching situations; when this precept was transferred to situations involving access to and management of Rochdale College, both as a building and an institution, problems arose with far-reaching consequences. The freedom of access confusion at Rochdale resulted in large numbers of counter-cultural participants converging on the building seeking accommodation and food, and a social unit characterized by thought and behavior alternate to bourgeois society. Rochdale, struggling with concepts of accessibility and non-accessibility in terms of education and management, was available for occupancy and take-over by the counter-culture, a group never intended as residents by initial organizers of the College. The transformation from cooperative student residence to counter-cultural high-rise occurred quickly and easily, and was irreversible. Some of the people seeking food

and accommodation for free were street people also known as 'crashers'. Rent-paying residents of Rochdale were faced with the problem of what to do with this segment of the counter-culture.

> *Well, they [street people/crashers] slept in the elevator lobbies, and they slept in the halls, and they slept in the elevator room, and they slept in the basement, and they slept in other people's rooms. And you couldn't lock the front door because that wasn't, and there was no such thing as security because that wasn't .... It was like a whole bunch of experiences of a drug culture and a drop-out culture and a bunch of fucked-up kids and plain ordinary normal students and social critics, who didn't know how to financially or management or ... didn't know how to operate a building.* (Personal Archives; Interview, Management, 1972)

Much of the chaos characterizing first year building operations arose from participants attempting to practice concepts of participatory democracy and a do-your-own-thing philosophy. These concepts when put into practice included non-exclusion of individuals to situations and experiences, unrestrained access to the Rochdale building and resources, non-imposition of authority, non-acceptance of responsibility for the consequences of activities and attitudes. People as individuals and members of a group did not know how to create or live within an intentional community, nor the responsibilities and obligations inherent in ownership and use of property.

> *It wasn't supposed to be a social organization, people were supposed to develop by themselves without having authority imposed upon them. And that's a really frustrating thing - a lot of people in the building were really frustrated and angry at the kind of chaos that resulted.* (Personal Archives; Interview, Management, 1972)

> *...the social situation was anti-intellectual, reactionary to the university, reacting to discipline, paranoid about*

> *authority, a lot of the American anti-big-business, anti-anyone-that-has-done-anything because if you've done anything you've got your hands dirty. Thousands of kids, drugs, people not knowing how to handle them - people know much more about drugs now than they did then. They know how to deal with people who are into drugs.* (Personal Archives; Interview, Management, 1972)

Where there were adherents of the counter-culture there were also drug dealers. Dealing was a dangerous high-profit motivated business engaged in by bikers promoting soft drugs such as marijuana and LSD, and more importantly for profit and for Rochdale's general milieu, drugs such as amphetamines, heroin and cocaine. As the counter-culture and street people established residency in and control of Rochdale, they were followed by bikers engaged in drug dealing and protecting their market.

As a consequence, the policy of unrestricted access to the building changed from a question of authority and freedom to a question of safety and security. Doors began being locked with access to the building and the community restricted. As Rochdale participants began to understand the effects of drugs such as amphetamines, the all-encompassing attitude of permissiveness and personal choice surrounding drug use changed to an attitude of control of the type of drugs used - people came to understand drug use as affecting not only personal lives but the quality of community life as well.

> *There was a lot of pressure on the whole drug thing from the city, and from cops, busts here all the time. Not the first fall, but into the spring. Busts all the time, angry things. Needles, dope, and heroin.* (Personal Archives; Interview, Management, 1972)

Governing Council was overwhelmed dealing with free university and counter-cultural ideals of freedom of access and a do-your-own-thing philosophy requiring restraint in the face of bikers and police raids, and financial obligations associated with owning and operating property.

From Fall 1968 to Spring 1970, education in the free university format virtually disappeared from Rochdale. As the content and seminar format of learning became increasingly irrelevant to the lives of Rochdale participants and the life of the Rochdale community, seminars lost their audience and their purpose. A few seminars were tried, various workshops were available, and several resource people were scattered throughout the building. From 1967-69 resource people as paid personnel of the College were expected to undertake seminars and projects in order to further education within Rochdale. By 1970 resource people were no longer paid personnel, instead they were given access to living and/or workshop space within the building in return for being available to teach skills such as weaving, photography, hydroponics, puppetry, and candle-making. These resource people were left to their own projects - few Rochdale residents seemed to have the interest or discipline to pursue any particular area.

There was a call for the Education Council, which had resigned prior to the opening of the building believing residents would be better able to assess their own needs regarding education programs, to be re-established to address the issues of Rochdale as an educational institution and the absence of education within the building. It was expected the Council would attract resource people, access more resource space within the building, and support projects resident both inside and outside the building. Although these efforts had the appearance of re-establishing Rochdale College as a more standard education institute, the education occurring

was the demand on Rochdale participants and supporters to act collectively and cohesively to secure Rochdale's continued existence at the 341 Bloor St. W. building site by altering the general public's perception of Rochdale College.

Governing Council had assumed the responsibilities of education upon the resignation of the Education Council prior to opening the Rochdale building Fall 1968. Amid the overwhelming crises faced by Governing Council the first winter of operations, education acquired a low priority and profile. Fall 1969 some participants agitated for creation of an Education Council separate from Governing Council and in January 1970 a ten-member Education Council was elected. Several projects were put into operation: publishing a handbook on Rochdale College, helping the library with its Grand Opening, compiling a list of resource people, organizing a lecture series, and establishing a 'clearing house of information' to co-ordinate information on courses and to publicize lectures.

Although not identifiable in conventional terms and concepts, education on an experiential level was the major common component permeating the Rochdale community and experience. Addressing the creation, maintenance, and development of an intentional counter-cultural community was a concern of Rochdale participants, particularly management who were immediately responsible to both counter-cultural Rochdale participants and institutions within bourgeois society. Education and learning was alive and well at 341 Bloor St., it simply didn't occupy immediately recognizable categories of schooling.

An excerpt from a news-sheet article expressed frustration with education at Rochdale:

> The alternatives seem to be:
> (a) validating this place as a "college", which seems to mean more of the same mindless regurgitation of traditional educational forms such as the seminars paralyzing this place at the moment, except in an intense and probably sophisticated manner, or
> (b) trying to really commit ourselves to innovating a radical, decentralized, non-hierarchic, imagistic college, ignoring the traditional boundaries and playing hell with self-centered seriousness. (Personal Archives; *Daily Planet*, January 8 1969)

There was an expressed need by education-oriented individuals to separate education from other concerns in the Rochdale community and to establish a recognizable free university education format. This format dominated thinking on education in Rochdale. Some participants realized a major social experiment was occurring and that Rochdale was the focus of that experiment - they recognized Rochdale's value not as an alternative education institution but as a social experiment.

As a social experiment, Rochdale was experiencing increasingly hostile reactions from bourgeois society. The summers of 1969 and 1970 were particularly difficult times for the Rochdale community, most notably the summer of 1970 which was marked by massive police raids. The crisis experienced by the community resulted in a working agreement being established between Rochdale and the Toronto police force.

Fall 1969 participants were faced with the possible loss of 341 Bloor either through sale of the building for $6,000,000 to a nursing home or foreclosure by C.M.H.C. Some participants were galvanized into action undertaking a fund-raising project for the Education Council in support of an effort to alter public opinion of Rochdale College. Re-establishing credibility as an educational facility would ease public pressure to have Rochdale closed and alleviate the immediate financial

pressure on the building. Unless the pressure of public opinion was eased on the government C.M.H.C. would be forced to foreclose on the mortgage. Governing Council became concerned with changing Rochdale's image from "hippie freaks" to people with a concern for alternate forms of education and alternate life-styles. C.M.H.C., under pressure from the public, was concerned with determining whether Rochdale was financially viable.

'National Share the Wealth with Rochdale Week', April 1-7 1970, was Rochdale's nationwide plea for support, financial and otherwise, from all sectors of the country. This campaign was part of effort to sanitize Rochdale's image, make credible the claim as an educational institution, and was an attempt by the Fund-Raising Committee of Rochdale to raise $1,000,000 in educational funds. In keeping with Rochdale's lack of reverence for institutionalized solutions and commitment to light-hearted fun, 'National Share the Wealth with Rochdale Week' was characterized by a number of unorthodox fund-raising activities.

The fund-raising projects which captured the most attention are noted in the following excerpts from a Rochdale communication for the press:

> ROCHDALE SELLS DEGREES:
>
> Rochdale is now offering B.A., M.A., and Ph.D. degrees. Tuition for the B.A. granting course is $25.00. Course length is 24 hours, and the degree will be awarded on the answering of a skill testing question. Tuition for an M.A. is $50.00. During this course, the length of which will be determined by the student, the student will be required to answer a skill testing question of his choice. For a Ph.D. ($100.00), there will be no questions asked.
>
> We are also offering non-degrees at comparable rates. A non-Ph.D. is $25.00. Course duration is your choice; requirements are simple, we ask that you say something. A non-M.A. is $50.00 for which we require you to say something logical. A non-B.A. will

cost you $100.00; you will be required to say something useful.

On a more serious basis we are seeking people who wish to become associate members of the college; those who wish to be and take an active interest in the affairs of the College. Membership costs $25.00, both to resident and associate members.

OTHER PROJECTS

From April 1st to April 7th we will be collecting our rightful tithe. During this week 10% of the revenue of all cannibis products sold in Canada should be sent to Rochdale. In lieu of this we would be willing to receive 10% of all cannibis. There will be a simplified T1 form delivered to all distributors from coast to coast prior to National Rochdale Week. (Personal Archives; Letter, Management, March 12 1970)

Coincidental with the parallel and interacting crises of credibility, CMHC, and education activity, Governing Council continued to deal with the ongoing range of problems inherent in the physical building and its participants. The Canada-wide fund-raising campaign was attracting negative press. The environment created by the press attracted attention and transient people to Rochdale College: by July 1970 Rochdale had a major problem.

People arrived at all hours of the day and night. Primarily the children of middle and upper class families they were looking for the 'action' and the drugs. Soon 3-4% of the Rochdale population was engaged in the business of supplying this market.

.... There were no existing rules against cannabis or cannibis resin and for that matter, it wasn't these drugs, in themselves, that caused that damage. It was the outsiders dragging in their garbage, noise and total lack of respect for the residents. It was the dealers who continued to attract these outsiders by satisfying their demands.

Rochdale's position was fairly clear. It was not in the Council's jurisdiction to outlaw something that in itself never proved

> harmful to the community and the people in it . . . . Rochdale did feel, however, that it could outlaw the visitors themselves or the dealers who dealt to visitors and hence encouraging more traffic in our halls. (Turner, 1971; 26-27)

Summer and Fall 1970 were marked by the disruption within the building - 'week-end hippies', 6th floor dealers, police raids. Each was potentially an explosive situation, and when occurring simultaneously placed a high level of stress on Rochdale participants. Governing Council also realized CMHC was moving inexorably to a position of foreclosure of 341 Bloor St. W. Learning within Rochdale continued with people creating new communities/communes and continuing to participate in the ongoing social experiment.

Ongoing problems which occasionally erupted into crises continued throughout Winter 1970-71. Security continued to be confronted with problems associated with drug dealing, evictions, police raids, treatment of Rochdale participants, and front-door issues of admission and non-admission. Maintenance continued to cajole and threaten participants regarding cleanliness of the building, passed numerous Toronto Health Dept. inspections, and kept the physical plant operating. The Rentals department continued to be plagued by low occupancy, rent collection, rental of commercial space, and problems associated with block rental of space. Accounting, in cooperation with Rentals, made several CMHC mortgage payments. The problems encountered by these administrative areas were compounded by the negative press received by Rochdale and the problems inherent in the turnover in residents during the spring and summer months. Education Council and the question of education within Rochdale continued with composition of and activities of the Education Council a concern to Governing Council. The nature and form of education in Rochdale College was an ongoing

topic for discussion.

Management as the Problem

As the second year of building operations unfolded many of the problems encountered the first year reappeared. Many management and community problems emerged as recurring cycles centering on specific areas of concern: building security and personal safety; regulation of drug use and trafficking; eviction criteria; relationship between the police and the Rochdale community and individual participants; cleanliness in both public and private areas of the building; rentals, accommodation, residents, crashers, and revenue generation; public relations and public opinion; and recognition of and compliance with legal and financial obligations. These areas were recognized as requiring attention by management and were areas of learning for participants - the personal world-views motivating participants and the activities undertaken were of concern to management as meditators with bourgeois society. The areas in which learning and recurring cycles occurred was reflected in the areas of concern for management and the breakdown of management responsibility into specific areas of problem-solving. Each area became a 'department' within the governing structure and were interdependent with overlapping jurisdictions: Security, Rentals, Maintenance, Appeals Board, External Affairs, Accounting, Governing Council, and Education Council.

A description of the responsibilities inherent in each area and a history of those areas will facilitate an understanding of learning in Rochdale College: a description of the management structure operational when I undertook research Winter 1971-72 will be followed by a brief discussion on the specific areas of

Security and Rentals operating within the framework of recurring cycles in order to facilitate a discussion of situated learning within Rochdale.

The over-arching management entity was Governing Council, the official decision-making organ which dealt with all legal commitments and regulations, financial affairs, the allocation and usage of space within the building, monitored activities of participants, and acted as mediator of last resort in disputes between participants. Many of Rochdale's internal problems were addressed on an interpersonal level outside Governing Council meetings.

Rochdale Governing Council, elected at a General Meeting of Rochdale members, was a twelve member body which met on a weekly basis. More important than the right of Rochdale members and residents to vote at weekly meetings was the right to speak, as a vote was seldom called before all dissenting voices had been heard. The result being the majority of votes taken were unanimous decisions. Participatory democracy and consensus decision-making were the guiding principles of governing.

Departments or areas comprising management and under the jurisdiction of Governing Council were: Education Council, Administration, Appeals Board, and Troika. The following is a brief description of the membership, responsibilities, and activities of the departments:

> **Education Council**. Executive of the Education Council were elected by members of the Education Council and ratified by Governing Council. To become a member an individual attended meetings and through expression of interest in education affairs became recognized as a member. Space in

the building was allocated to the Education Council by Governing Council, through Rentals, as Resource Space for the use of education projects. During Winter 1971-72 some projects under the jurisdiction of the Education Council were: Weaving Studio and Loom Construction Workshop, Wood-working Workshop, Candle-making Workshop, Leather Shop, Pottery Studio, Photography Dark Room, Hydroponics Laboratory, Painter (a woman was painting murals on the interior of the building), Paper-making Workshop, Soap-making Workshop, People for Ecological Action, Artisans and Craftsman Co-operative, Rochdale Radio, Library, Rochdale Free Klinic, and a Puppetry Workshop.

Administration. The Administration consisted of the Secretariat, External Affairs, General Manager, Rentals, Accounting, Security, Maintenance, The Pub, and the Mail Room.

1) The Secretariat and External Affairs were embodied in one person who also acted as Secretary for Governing Council. External Affairs dealt with all issues pertaining to the world outside Rochdale.

2) A General Manager was responsible to the Governing Council for daily building operations and overseeing all departments particularly Administration. The position of General Manager was not occupied Winter 1971-72, although there had been General Managers in the past. The accountant performed some of the functions of General Manager.

3) Rentals functioned in close conjunction with Accounting, Security, the Appeals Board, and Maintenance. Rentals dealt with the rental of living accommodation, including who would be given residency, and rent collection.

4) Accounting was answerable to Governing Council for financial

expenditures, bookkeeping, rental revenue, and dealt with various agencies outside Rochdale. Accounting also handled rental of commercial space in Rochdale and worked closely with External Affairs. The Accountant, a member of Governing Council, was one of the individuals within Rochdale empowered to act on behalf of Rochdale when the need arose.

5) Security was responsible for the safety of individuals in the building, and security of the Rochdale community and building; dealt with unusual situations that arose in the building, such as suicides, fires, and fights; accompanied police officers within the building; and controlled access to the building. Security was hired by and accountable to Governing Council.

6) Maintenance was responsible for cleaning the building and maintaining the physical operation of the building. Maintenance worked closely with Rentals.

7) The Pub supplied the simple printing and copying required to disperse information throughout the building such as the news-sheets, and was an inexpensive printing and copying service available to the general public.

8) The Mail Room handled all incoming mail for the building.

Appeals Board. Also known affectionately as the Trafficking Board, the Appeals Board acted as an evictions review board. Membership on the Board changed constantly: one person appointed by Governing Council to oversee the Appeals Board solicited participants of the College to sit on the Board whenever an appeal was requested. When served with an Eviction notice by Security, Rentals, or Governing Council, a participant had the right to appeal. Evictions were usually for 'excessive uncool dealing', non-payment of rent, exceedingly obnoxious behavior, or

behavior that was a threat to the welfare of other persons in the building and the building itself. The Appeals Board seldom evicted people, acting more as a body eliciting promises of good behavior. The constantly changing membership of the Appeals Board contributed to the high incident of non-evictions due to lack of continuity of information - the Board rarely knew how often a person had come before the Board or the circumstances of previous eviction notices or what agreements had been reached. Nevertheless, the threat of eviction was a form of censure - when a decision to evict was upheld it was effective within 24 hours with Security enforcing compliance.

Troika. The three member committee, comprised of the Head of Security and two Councillors, was mandated to deal directly with Security. The committee was established Winter 1972 in response to a series of incidents and complaints in the Rochdale community concerning Security's treatment of participants and use of improperly trained guard dogs. To my knowledge the Troika never met as a committee, and had been created as a form of appeasement to concerned Rochdale participants. The establishment of the Troika was public recognition of a serious problem existent within the building; problem-solving was handled informally through personal relationships and backed by the power of Governing Council to fire Security staff. How effective the threat of firings was is debatable, as it was not possible to train a Security force in under two weeks and leaving the building without Security was recognized as a potentially dangerous situation.

Although the formal management structure appeared hierarchical it was tempered

by various power groups within the community and by personal relationships. The main power groups were the drug dealers, individual communes, Security personnel, and the Maintenance Department. Their specific concerns and interests surfaced at various times in the Rochdale experience.

It was the responsibility of Governing Council to oversee the departments and provide an overall view of the Rochdale operation. From the beginning Governing Council members were inexperienced in business affairs - finances, property management, and interacting with business and government. Resignations of individual Councillors and management personnel were commonplace, contributing to the lack of continuity of participants, thought, and knowledge which plagued Rochdale throughout its existence.

The replacement of Governing Councils as a solution to management problems was commonplace in Rochdale. Effective in the short term by signalling an end to an existent crisis state, the strategy did not eliminate the on-going nature of many of Rochdale's problems.

Excerpts from the resignation of a member of Governing Council provides a personal perspective on the experience of management-oriented participants in the operation of Rochdale College as a business entity, a counter-cultural community, and a counter-institution:

> STATEMENT OF RESIGNATION/WHY
>
> My most important conflict was that of power: its use and misuse. I have very strong feelings about outside influences on my life, by political belief I am more an anarchist than anything else.
>
> Working as a council Executive, however, I found myself in a

> position opposite to my own beliefs: was controlling the lives of other people. As I evicted more people, participated in the firing of staff, and ordered the rest of the Rochdale staff around, I came to resemble a plastic machine more than a human being. I began to smile less each day and, eventually, not at all. When people walked into the third floor Ashram, or when they stopped me in the hall, I treated them not as human beings who deserved honest answers, but as obstacles, and dealt with them as such.
>
> Moreover, the temptation to use whatever means possible to solve the many problems that I knew about continually became stronger. An overwhelming number of problems exist. The most tempting method of solution is the most direct - push people about, tell them what to do, take over . . . .
>
> The spirit of my resignation is self-critical, and not critical of the council Executive. All of the members have worked long hours on extremely difficult problems. If they have neglected certain areas it has not been because they have been lax, but rather because they have been caught up with other problems.
>
> There are communication problems between the Executive and the other members of Rochdale. If the college is not to degenerate into the chaos of the last year, it is important that the members support the Executive whenever they feel it is right, criticize it when it is wrong, but not try to destroy it or its members because of individual mistakes. (Personal Archives; Letter, Management, July 7 1969)

Much of the confusion and paranoia experienced by participants and which plagued Rochdale's early years was the product of a general ignorance of business operations within a capitalist economy, lack of knowledge of how to engage in business activity, and a general distrust of financial arrangements.

Seasonal Cycles

By the summer of 1971, a pattern was emerging - April 15 marked the beginning of a change of residents and a subsequent change in character of the Rochdale community. Spring and summer were a time for travel with the stability of the

community disrupted as winter residents left and transient summer residents moved through. Turnover in residents affected the character of the community: people who had learned to live within and value a community were replaced by people with little interest in or understanding of living within a community, people who were attracted to Rochdale as a place to 'do-your-own-thing'. Fall brought new residents who settled in for the winter creating a stable community. This yearly cycle of resident turnover was reflected in the activities and problems encountered by Security, Rentals, Maintenance, and management.

Long-term residents maintaining residency over the summer months attempted to organize themselves into collections of 'together' people - pockets of resistance to the summer insanity - in a desire to keep the concept of Rochdale intact and to dilute activities which could cause difficulties with the media, public opinion, the police, and ultimately C.M.H.C.

Transient persons exhibited little respect for the balance created in Rochdale between externally imposed (authority) limits to behavior and internally imposed (personal) limits to behavior. Summer participants demanded a reduced Security presence while engaging in behavior requiring increased Security presence. Activities occurring in and around the Rochdale building in the summer caused increased police presence in the building and reinforcement of adverse public opinion. During the spring and summer months Security became noticeably more heavy-handed. In the fall, when Rochdale began to stabilize, a readjustment of both Security activities and resident demands was required - Security was too present for a fall and winter population interested in living within and creating communities; new resident demands for Security presence to be minimalized were inconsistent with the summer experience of the level of Security required to

ensure safety of individuals and security of the building and community.

The constant evaluation of Security was one aspect of the seasonal cycle which also occurred independently of the yearly cycle. The power of Security and the need to regulate that power was recognized by everyone: the potential abuse of power was considerable as security was in a position to virtually control activities within the building through its function of admission and non-admission of persons to the building.

The following article indicates the seriousness of some activities of 'summer' people, the learning arenas available, and the 'activities/consequences' nature of some of the learning.

> BEER BOTTLES & WINDOWS
>
> Due to the increased level of extremely mentally disturbed children residing in Rochdale during the summer, a large quantity of various objects has been thrown from the windows of the building. Bottles, rocks, chairs, cans and other refuse now litter the front and back patios. Since people are used to seeing Rochdale in a state of disarray, the fact that litter abounds on the grounds does not matter. However, if the path of a human head coincides with the trajectory of a moving beer bottle, that matters - that's murder.
> ....
>
> Summer causes people to shed shoes. Glass cuts feet.
>
> Certain people are also firing .22's and pellet guns out of their windows.
>
> It's plain to me this must stop . . . .
>
> If anyone is caught dropping dangerous objects from their windows two things will happen:
> A. The Man will be called and the person or persons responsible will be prosecuted to the fullest extent of the law.
> B. Summary eviction from the premises will ensue.

> On top of that, the offending parties may get their infantile asses thrown from a window to the glass-strewn pavement below.
>
> Anyone interested in standing watch outside to catch some of these bastards should report to Security, or if you have a complaint concerning this subject, tell _____ or myself– .(Personal Archives; *Daily*, May Day 1970)

The problems experienced within Rentals and Maintenance were magnified during the spring and summer months. Rentals experienced increased difficulty in controlling occupancy of the building, with an unknown population of visitors and crashers, transient participants, residing in the building. Lack of commitment to community and residency characterizing summer participants led to increased problems with rent collection and hence cash-flow for mortgage payments and operating expenses. Desire by individuals for residency over the winter months in the community and the building created an atmosphere in which rent payment and adherence to eviction criteria were heightened. Maintenance faced massive problems of keeping the interior and exterior of the building within health guidelines as determined by the Health Department of Toronto. Summer transients were noted for their lack of respect for general building maintenance, cleanliness, and safety as noted in the above *Daily* article.

Security as an In-house Police Force

Over the years, Rochdale was plagued with problems between Security and participants. The problem was primarily one of allowing Security enough leeway to work effectively, yet keeping within the bounds of acceptable behavior as defined by participants. Security's mandate was to maintain the safety of individuals and the security of the building and the community. Access to Rochdale was monitored 24 hours a day, with Security personnel required to

evaluate situations and people upon contact; the nature of the job demanded an understanding of and use of violence. Conflict arose between Security personnel and Rochdale residents over manifestations and extent of the violence required to ensure security. Residents had the right to question the actions and image of Security and possessed the power, through Governing Council, to alter Security's actions.

Although regularly challenged on issues of behavior and attitude, the necessity of Security was not challenged. Security had the support of residents and acted as an in-house police force. The existence of a capable and accepted Security force in the building gave Rochdale management the leverage needed in establishing a working agreement with the Toronto police. Security was a 24-hour presence that the police could interact with. Throughout all meetings with police representatives, Rochdale management's major concerns were that confrontations between police and participants be avoided, and the civil rights of all involved be observed. Upon entering 341 Bloor police officers found themselves in a hostile and potentially dangerous environment. Police found it increasingly difficult to carry out their business in Rochdale; the residents found their rights were violated by the police. From Summer 1969 on, Rochdale College and the Toronto police force engaged in establishing a working agreement to ensure the rights and responsibilities of all parties were respected.

Problems between Rochdale and the police were both chronic and coincidental with the seasonal cycle experienced by Rochdale College. The working agreement between Rochdale and Metro Police was particularly important in the spring and summer months as large numbers of young people from across the continent arrived at Rochdale. Characterizing this arrival were problems of trespassers,

amphetamine users, juveniles, and people whose behavior created difficulties within the building. The working agreement was beneficial for both Rochdale and the police - Rochdale was able to dispose of particularly obnoxious people and problems, the Police had guaranteed entry to the building coupled with co-operation from Security to conduct their business.

Police raids, Rochdale's security force, drug use and dealing, and enforcement of evictable offenses were inseparable issues. The interaction of these areas was a chronic problem with cyclical characteristics. Many problems were part of the seasonal cycle fluctuated in intensity, while others were attributable to new Security staff members being unfamiliar with their job.

The following letter from Rochdale's legal counsel to Rochdale Governing Council outlined a notably extreme but recurrent problem:

> Since we have been involved with Rochdale, a matter has arisen from time to time concerning the use of guns and the possession of guns by Rochdale security staff. On Sunday, May 3rd, 1970, I found again that Rochdale security staff, in anticipation of an alleged invasion by Paradise Rider motorcycle gang members had taken guns, belonging to _____, into the security room area and had stacked them against the wall. Roughly speaking there were four or five rifles, three or four pistols, a bow and an arrow. _____ was wandering around with two bandaleros of ammunition strapped across his chest.
>
> My feeling on the matter, to put it as mildly as I can, is that this is insane. Our security staff are not authorized to use weapons, and if they did use them or point them at anyone I have no doubt that I would be defending criminal charges ranging from possession of a weapon for a purpose dangerous to the public peace to murder.
>
> Our security staff are not trained sufficiently to handle those weapons in an actual fight, and they would sure as hell kill themselves or somebody.
>
> Further, I believe that possession of those weapons are a

provocation.

I am informed by _____ that his view accords with mine. It is more likely to create the invasion than to stop it.

The Police Department insists that if a call alleging that anyone with guns or an invasion by motorcycle people is occurring at Rochdale comes in that they can have officers there in quantity within 5 minutes. Even if this time was as long as 15 minutes (the time it took on a call on Sunday night) there is little severe damage that could be done by a motorcycle gang provided no resistance was offered. The role of security staff should be to run to the nearest telephone and get police assistance. Every police officer between here and Scarborough would love to come on such a call to get a chance to thump out the motorcycle boys. That is their job and not ours.

The possible consequences in the press of a shootout at Rochdale are so immense that I believe the Council itself ought to lay down some policy in the matter. (Personal Archives; Letter, Management, May 6 1970)

However bizarre and extreme some activities of Security were, Security also acted as protector of Rochdale participants through their concern with the style of dealing occurring in the building and the quality of drugs being dealt. As the following news-sheet article displays, Security, management, and dealers were concerned about 'bad drugs' and were prepared to act on their concerns.

ACID WARNING

Pink acid is a "no-no" Complaints have been coming in about bad acid (pink) and it contains STRYCHNINE and possibly speed. It seems there was two batches, made in Berkeley, Calif., and the chemist fucked up. Chicks are getting sick and bleeding on this shit, guys sometimes only get a slight cramp.

I had a talk with most of the dealers in the building the other night and they have stopped dealing pink acid and are calling back whatever shit they can.

_____
Security. (Personal Archives; *Daily*, May 22 1970)

Security and management also displayed their concern with drug use and dealing by evictions of persons engaged in drug consumption through the use of needles and drugs used (heroin, cocaine, and amphetamines) that were deemed non-beneficial to the community as a whole, and liable to encourage drug raids by police.

Evictable offences indicate the magnitude of the problem of maintaining security of the Rochdale College building and safety of participants. A listing of evictable offences, as follows, indicates both the behavior constraints expected of participants and the areas in which participants were learning socially acceptable behavior and thought.

EVICTABLE OFFENCES

General

1. Throwing things (anything) out of windows.
2. Failure to pay rent.
3. Persistent and ridiculous noise pollution.
4. Letting your pets defecate (shit) in halls and public areas.
5. Pulling a false fire alarm. This is also a criminal charge and charges will be laid.
6. Theft.
7. Injury causing bodily harm.
8. Vandalism - defacing walls, furniture: stealing ashram furniture, breaking lights, elevator buttons, etc. etc. etc.
9. Putting up, harboring or sheltering under-age persons.
10. Setting off firecrackers: throwing them out windows, etc.
11. Allowing occupancy of your unit by more than 2 persons per bed (4 per Aphro.; 6 per Zeus).

Drugs

1. Possessing or dealing amphetamines, opiates, cocaine, MDA, or any prescription drug unless you produce a written prescription for the latter. You are responsible for knowing what you have. IGNORANCE IS NO EXCUSE.

2. Dealing anything to outsiders in the building.
3. Possessing a hypodermic needle without a prescription.

Weapons

1. Possession of unregistered firearms such as rifles, shotguns, starting pistols, flare pistols, pellet or BB guns, blank guns. All these are legal if registered with Security, to be held by them and returned to you when you leave.
2. Possession of non-registerables such as all hand guns, pistols, revolvers, sawed-off shotguns, switchblades, etc.
3. Possession of explosives.

NOTES

1. YOU ARE RESPONSIBLE FOR ANYTHING THAT OCCURS IN THE SPACE YOU RENT. Clean up your act and clean up your friends: - - - .(Personal Archives; Letter, November 1970)

Trying to keep participants oriented unto and understanding the nature of a particular problem was often a challenge:

Re: Security the Front Door.

April 29, 1970.

Last night I yelled at someone who came up to see me at the front door and asked me if I'd dig to cop some dope. Later _____ and I were approached by the same person and _____ got _____ to talk to him. After that he did his thing in front of the building. Today he is acting as stand by security - what the fuck is going on - those sleasies that guard the door when security is called elsewhere are letting in all sorts of people and no wonder, those sleasies are the ones people come to cop from.

Do something.
Peace and love. (Personal Archives; Letter, April 29 1971)

Attempts to curtail the activities and visual appearance of security personnel were ongoing and associated with the yearly seasonal cycle.

Memo from _____ G.M., to _____, Security Operating Directives, November 27, 1970.

1. no black shirts or anything else which suggests militarism
2. no use of security office other than for business
3. there must be a marked reduction in the number of non-security people around the security desk in the lobby
4. every day at 5:45 pm the security guard who comes on duty at 6 pm will go to 209 and up-date the occupancy chart
5. there will be a building rounds carried out every night before 1 am
6. for all security purposes the 14th floor E wing is not considered as part of Rochdale
7. security is expected to be polite but firm; it must not operate by intimidation
8. any use of force by security must be immediately reported to the GM - any use of force which appears to him unnecessary will result in dismissals
9. security is responsible for the cleanliness of the first floor lobby during their working hours. (Personal Archives; Letter, November 1970)

Rentals

PAYYOURRENTPAYYOURRENTPAYYOURRENTPAYYOUR RENTDON'T FORGET TO PAY YOUR RENT. (Personal Archives; *Daily*, October 1970)

Rent payment was a chronic problem for Rentals and was exacerbated by Rochdale's summer population as discussed earlier. The winter population was also reluctant to pay rent, but were more cooperative than the summer population due to a desire and need to remain within and experience the Rochdale community and remain out of the cold. Despite the massive problems of non-payment of mortgages inherent in non-payment of rent by many residents, rent was not a predominant reason for eviction until late 1970.

NOTICE TO ALL RESIDENTS

One of the major problems economically which we face is the "lack

of enthusiasm" shown by residents in paying their rent on time. Or paying rent at all. In the past, this has caused the accounting and rental staff much difficulty. They get headaches, become tired and bitchy and watch helplessly as their jobs become impossible to do. In addition to all this bullshit, there are countless other irregularities that crop up in this free-form living experiment such as people changing rooms on a whim; locks getting fucked up; keys getting lost or stolen, etc. etc. To put the cherry on the cake - or whatever - when it comes time for council or any of the departments to draw up budgets or do some short-range planning, it is equally impossible.

We've asked politely.
We've sent batteries of rent collectors out.
We've appealed to your sense of responsibility.
We've cursed you up and down. It was reciprocated.
We've had a million meetings.
We are embarrassed.
We are not going to fuck around any more.

Effective immediately, rent is to be paid on the 15th of each month. If by the 20th, this has not been done, we will assume that you have given us notice. Therefore, your last months' rent will be applied to your room and we will expect the room to be vacated by the 15th of the following month.

We are going to rent those rooms to somebody else who is willing to pay rent. We are likewise taking a similar Position with people who are currently in arrears. In other words, if you don't pay your rent you don't stay here. And that's where it's at!

_____
General Manager. (Personal Archives; Letter, Management, May 31 1970)

Withholding of rent payment on block rentals such as the communes was a form of political power in relation to Governing Council. There were several occasions on which non-payment of block rentals was used to force Rentals and Governing Council to compliance with requests made by numerically small numbers of organized participants.

WORM TURNS

Rochdale's dealer community has finally struck back. Frustrated

beyond endurance by the Rochdale authorities lack of sympathy for commercial enterprise and close application to the cause of improving one's economic position they have declared a rent strike .... (Personal Archives; *Tuesdaily*, June 9 1971)

Community and Education

I took a look at the internal functioning, at the internal structures - and what had always plagued this place was that never did it have a continuity of history, never did it have a continuity of philosophy. If something were decided on an issue, three months later that decision was lost, and we'd be confronted with the very same problem, and we would even sometimes come up with the same solution as if it were new and apply it. What this place required was continuity. (Personal Archives; Interview, Management, 1972)

To learn we must survive; to survive we must learn

How to do that?

Rochdale is groping its way back in the direction of education. We are after all an educational institution and we are de facto, a survival institution. The two are really one and the same, or at least they should be.

Survival is not just the name, its the only game for lots of us. Surviving takes almost all our time.

Educational programs that do not take this into account are headed for almost certain failure. To succeed, a program should aim at providing survival aid, teach us like good guerrillas how to cut our supply lines to the establishment and live off the land, figuratively and literally.

Rochdale educational programs will have to actively recruit, sell and demonstrate how they will be of practical aid to people. To sit back, to wait for the thing to happen will once again put learning at Rochdale back on the shelf with all our other abandoned schemes.

Committee meetings, carefully kept minutes, briefs and reports, for all the effort of the people behind them, mean nothing if they are not translated into action.

We need action, we need to see results, or even one statement of

when things are going to start. (Personal Archives; *Home Free*, March 12 1971)

Rochdale has been much in the news lately - mainly for the wrong reasons. Most media tend to seize upon the "hard news" of conflict and unusual occurrences while ignoring more important evolutionary trends.

Problems such as dirt and drugs are not as bad as the press say but more importantly they are being naturally handled as part of a general community development process which is very significant in today's urban environment.

Rochdale is somewhat different for every person. It was born a free school, a high-rise building, a small town, tourist zone, commune, drug market, biker clubhouse, crash pad, rehabilitation centre, medical clinic, centre for innovation, party, alternate economic base, and organizing territory for Maoists.

Some of these aspects have had an adverse effect on the community's social structure. Thus bikers, speed freaks, crashers and Maoists were expelled by the community. More recently controls have been placed on soft drug dealers - "don't draw your customers in here."

Economic considerations - we've never received a grant for any of our educational, health, welfare, or cultural activities - were also a factor in limiting innovation, crashing, and economic aid to other parts of the general youth movement.

Those who seek refuge from the real world have seen Rochdale as an umbrella, fort, or teat - it can be none of these. There is strength in unity, but no immunity in life (Personal Archives; *Daily*, October 16 1970).

I am leaving Rochdale. This has been my home for the last eleven months. It also has been my school, and I am going with a firsthand knowledge which is the best and the only way to learn. There will always be newcomers and you will see them struggle to find a place for themselves. Give them respect, positive support, and understanding and you will have good company. This is my way of saying thank you and good-bye.

_____. (Personal Archives; *Daily*, October 16 1970)

The preceding quotes give a sense of the nature of the knowledge found within the Rochdale community. It is not possible to give a close definition of the knowledge and education available as it varied from person to person, community of practice to community of practice, and changed over time. Following the threads of educational thought within Rochdale and the political and economic ups and downs of the Education Council does not address the learning occurring within Rochdale of benefit to the participants. This is not to say that the early emphasis upon a free university format for learning such as seminars were not valuable to some individuals, but the value of education in Rochdale was the experience of Rochdale as a social experiment with the learning inherent in engagement with the communities of practice within that social experiment. Education Council's concern with availability of resource space within the building, and availability of resource people teaching relevant areas of knowledge to participants was a small part of the learning potential inherent in Rochdale College. Involvement in use of resource space and people was one area of learning - for many participants the process of coming to a point in themselves as individuals of commitment and follow-through to learning a specific body of knowledge such as loom-building was a learning experience in itself. For others, the education and knowledge available was of a less immediately pragmatic nature and involved more philosophical issues.

Considerations of how to effect and live within a democratic society were a recurring concern throughout Rochdale's existence. The following excerpt gives a clear picture of expected responsibility and action within the Rochdale community:

Dear Sir

In a democratic society it is important that certain things exist for that democracy to operate well. One of the most important of these is to have a well informed, involved citizenry. Nobody in Rochdale can force you to be involved or informed. But if you are to continue to try to be democratic you are going to have to begin searching out the points of conflict and begin finding solutions to those problems. Because if you don't like the decisions on those problems will be made by someone else. For example if you believe the dealing problem is handled wrong you should begin making your feelings known because those that believe it is being handled well are certainly active in preserving the status quo. This idea applies as well to rent schedules mortgage payments, "education monies", community facilities, eviction appeals procedures etc.

In presenting your ideas it is more effective to organize your strength before a meeting than to come as a blob that mumbles vague dissatisfaction with what is going on.

If you are unwilling to get involved and informed, you will be ruled by someone less competent than yourself.

Howard a Memorial. (Personal Archives; *Daily*, January 12 1971)

In brief, education thought in Rochdale covered a wide range - some people were in support of resource people to teach handcrafts and technical skills involved in art forms (e.g. photography) others saw an education focus upon the arts (Theatre Passe Muraille, Coach House Press), and others understood Rochdale as a place where alienated and distressed members of the counter-culture could find refuge.

These three areas of focus were not exclusive of each other. They were descriptions of various arenas of learning within Rochdale and operated interdependently. For disturbed young persons, organizations such as Coach House Press and Theatre Passe Muraille, were examples of what could be created through concentrated, collective, focussed effort. Living situations such as communes were examples of how people could cooperatively and beneficially take care of each other within defined societal groupings. Rochdale College itself was

an example of how people within an intentional community could live together and govern themselves according to a community established set of standards. Rochdale was a social experiment with knowledge and accessibility to that knowledge inherent in the experience; an amalgam of interlocking communities of practice complementing the learning occurring within each community of practice or arena for learning and social interaction.

Despite the chaos, and perhaps because of the high-intensity living occurring, Rochdale participants produced and/or financed a number of creative undertakings. Excerpts from a letter to the Editor, Toronto Telegram from Rochdale College gives "... a partial list of our creative achievements":

Books
- There Can be no Light without Shadow, by Peter Turner, 1971. A limited edition. Bound by Rochdale Bookbinders. Received a good deal of praise.
- Plus all the hundred of books published by the Coach House Press, a Rochdale project.

Poems
- Flophouse Poetry, ed. Erwin Steinbeisser. To be published by Coach House Press this fall. A collection of Rochdale's best poetry.
- Poems by Patricia Northrup, a Rochdale member, also published by Coach House Press. Plus many more.

Plays
- Theatre Passe Muraille has produced original plays such as Vampyr and The Doukhobors, both of which received enthusiastic press and full houses. T.P.M. is a Rochdale project.
- Rochdale also co-ordinated the six-week-long Underground Theatre Festival last summer. And we are co-ordinating Proto-Theatre this summer.

Movies
- About a half dozen movies made by Lorne Gould. "Rochdale In Spite of it All" Productions. Shown at underground film

festivals, and Metro-wide on cable television.

Music
- We have two or three resident groups. There are unnumbered musicians living here, and the 16th floor contains a music commune. There are residents here who are qualified to give instruction in piano and guitar.

Painting ~ etc.
- Robert Jacks, an Australian painter, has lived and worked here.
- The sculpture, the Unknown Student, by Ed Apt, who now lives and is well-known on the west coast, stands for all to see on the pavement in front of Rochdale.
- Lawrie Peters has covered whole walls in Rochdale with her murals. (Personal Archives; Letter, Management, August 25, 1971)

Perhaps most importantly and as a basis for everything else that occurred at Rochdale was the simple enjoyment of community, of living within a community of like-minded people.

> The Rochdale Nature Society had an outing yesterday on the roof. There was a gentle rainfall and a garden hose to augment it. A slide was erected on which anywhere from 5-10 people schlussed down like stoned seals. .... The next time it rains, go up to the roof and visit your neighbors. (Personal Archives; *Fridaily*, July 23 1971)

Foreclosure

Rochdale's battle to stop foreclosure action was unsuccessful, but did forestall the action until Summer 1971. The battle for survival had, up to this point, been fought in terms of Rochdale's credibility and image. Once foreclosure became a reality, the battle front shifted to a legal basis, the primary tactic being stalling each of the legal steps that eventually culminated in the takeover of Rochdale

management by C.M.H.C. and the eviction of all Rochdale residents by Winter 1975.

The following letter to Council from a Rochdale participant outlines clearly the situation between CHMC and Rochdale College:

> Dear Council,
>
> A meeting will be called of Council, ...
>
> There is some question as to what I think or how much I knew and what role I've been playing. Conjecture based on Paranoia is a strange, fascinating phenomenon. It is also self-defeating . . . .
>
> I think and I quote
>
> 1. Andras will seek every possible means of preserving the continuation of Rochdale College, as he has likewise sought every possibility, no matter how remote, of avoiding foreclosure. We account for 10% of the entire arrearage to CMHC for at least the last 10 years - that is unprecedented.
> 2. Andras is being quite honest with us in saying that the main objection to a new project will be, and is now, public opinion - further to that, we have already had a discussion as to what the elements of public opinion consist of and how they can be neutralized.
> 3. Any thoughts that Andras is attempting to placate Rochdale while he slowly screws us is false. Neither Andras nor the CMHC fear us and are quite confident of their ability to handle any eventuality.
> 4. The discussions we have had to date on Rochdale participation in management, and the "sign from heaven on our future" that some people seem to be seeking are really one and the same. There is no one to help us but ourselves, and it's time we recognized this. There is no legal, political, or social reason, other than just the desire to see Rochdale continue, prompting the Government's overtures. Anyone who thinks otherwise is greatly underestimating the CMHC's confidence in their own abilities.
> 5. The extent of Rochdale's participation in the administration of this building is ... dependent on Rochdale, how much Rochdale is willing to co-operate, and how much they feel our co-operation is in good faith.

6. Asking them questions of what they intend to do administrationwise when they move into the project are useless and cannot be answered, because CMHC had already asked us, "What would you like to do?" In a word, their answer depends on our answer. How flexible they are depends on how unified, competent and co-operative we are.
7. Any new project is dependent on our own efforts. We have to expend the energy - we have to prove good faith - and we have to prove that their costs are secure (cost security with respect to income, not real estate).
8. This project was approved as a student residence .... If anyone allowed falsehood to exist, if any one was screwing someone, it was the founders and subsequent Rochdale councils. We accepted this building under the "terms of the mortgage", and it's we, if anyone, who stretched and ignored those terms.
9. CMHC and Andras are allowing our leases - not out of fear, or legalities. The question as to whether our leases are valid is quite open. Allowing those leases to stand is in their view a show of good faith.

etc., etc., etc., etc.

My opinion of Rochdale's disunified position is that it is the most defeating obstacle we face. I think if we continue along our present course, Rochdale will end up with nothing - and I know that when that happens the fatalists today will feel vindicated tomorrow. Nothing will deter them from blaming everyone and anyone except themselves. So much for people who enjoy feeling they are screwed by the system they intended to screw in the first place. (Personal Archives; Letter, Management, Aug. 9, 1971)

As foreclosure progressed Rochdale management became increasingly concerned with securing Rochdale College assets. During Fall 1971 a new corporation, epimetheus, was created to protect Rochdale's assets and provide a means to continue the Rochdale experiment and experience. Excerpts from a letter to Rochdale Governing Council from the epimetheus Board of Directors succinctly outlines the thinking:

The first main task of epimetheus will be to acquire a new building, to give the corporation a home. The Rochdale experience clearly

> shows the importance to a community of controlling its own property, and presumably the new management will be based on the structures evolved at 341 Bloor Street West. In addition, by starting another Rochdale with the expertise gained here, we should be able to get grants from those government agencies wanting to "continue the Rochdale experiment." (Personal Archives; Letter, Management, 1971)

While management-oriented participants were focussing on alternative actions such as epimetheus, some other participants were pursuing more immediately disruptive avenues of behavior:

> An Open Letter To The Residents of Rochdale
>
> Dear Thugs, Slugs, and Other Biological Oddities:
>
> With the C.M.H.C. management takeover now an imminent fact of life, it seems that many residents have decided to abandon any interest in keeping Rochdale alive. This attitude has resulted in an incredibly uncool building that seems to be setting up for a massive police raid. Should such a raid succeed in unearthing substantial quantities of dope, the ensuing publicity will kill Rochdale.
>
> At present,there are large quantities of cocaine, opium, and M.D.A. in the building. At present, too, the traffic into the building seems to include increasing numbers of suburban high school students. Since the three substances I mentioned are known to be both addictive and attritive, the combination of the two factors has produced an explosive situation. If any hard dope that can be traced to Rochdale shows up in the suburbs, the police will have a licence to kick in every door in our hallowed institution. And they will! The immediate result would be the remise of Rochdale due to public reaction against what the straight citizenry would view as "haven for hard drug Peddlers. "
>
> To forestall this certainty, I think that it behooves us, the residents, to clean up our collective act before someone else does us that service.
>
> Hopefully,
>
> _____
> _____. (Personal Archives; *Tuesdaily*, January 11, 1972)

The on-going problems of conflicting philosophies of government and

management continued to cripple Rochdale. The welcoming of expression and action in the various departments caused chaos in terms of solving problems, of 'getting things done', of moving forward with some identifiable plan of action but was the basis for participant learning, for establishing arenas in which learning could occur.

Summary

The picture presented here of Rochdale as a "learning environment", a learning environment with a particular "type" of learner existing in a highly influenced social context, is perhaps best summarized by extended quotes from Turner's 1971 book. He focuses on the notion that Rochdale was a major component in the education of many individuals, in particular an education entity for a group of individuals rejecting and rejected by bourgeois society.

> . . . By far those who came to enjoy the "fruits of disciplined freedom" were the disenfranchised, the escapists, the perpetuators of the confusion of "freedom or licence," or, as one of our administrators so aptly oversimplified it: "Those snobbish intelligent brats whose parents had neglected to teach them manners". (1971; 42)

> The ideals proffered in the early Rochdale documents suggested there was one alternative - provide what was necessary to instruct the essential. However, there was another alternative: throw them out - society created them, let society suffer them and their aimlessness. We chose the former and, thus, became the whipping boy of every politician, educator, social worker, and man on the street who could provide no solution to a problem of which they were a part and which they served to perpetuate. (1971; 43)

> Rochdale is a cripple because it chose to accept society's problems rather than reject them, rather than letting the people who are the problem be damned to oblivion. I am under the impression that we

are damned, not for our problems but for our honesty. (1971; 87)

The value of Rochdale to bourgeois society is then seen in the nature and content of the learning process which occurred within these individuals. Again, to quote at length from Turner (1971; 11-13):

> Each individual or group entering Rochdale, in a sense forms the image one is presented with when coming to Rochdale. I will speak of those who come primarily for the "freedom." To the outside observer, freedom to these people means "licence." They come either directly from homes in which they could not "do as they liked" or indirectly via dormitories and rooming houses in the search for an environment which is not "uptight." They have found that wherever they were "out there," they could not act as they wished without antagonizing someone. To them, Rochdale is the land, the free country ....
>
> What he encounters when arriving in Rochdale is nothing near the Utopia envisaged. It is very much the same situation all over again . . . there is still a limiting force around him. As he pushes outward to conquer more and more of his "freedom" he invariably runs foul of community's routines and the freedom enjoyed by others. This is where the maturing process begins ....
>
> People in Rochdale will begrudgingly tolerate a new resident's lack of self-control and inconsideration at first but after awhile whenever he pushes beyond his personal boundaries, there is reciprocal pushing back. In short, he is suffering the consequences of his actions. What makes it difficult to ignore this reaction is that it comes from his own peers, people he identifies with. The clean walls he scrawls on are the same ones his neighbors painted three months ago. His vandalism is not directed at some nebulous authority, as he sees it and desires it to be. It is, as his neighbors see it, directed at them ...
>
> Ultimately, on this one to one basis, the individual discovers that by drawing his limits in to achieve a balance with his peers, the atmosphere itself takes on a sense of freedom. Things are accessible that were not accessible before. A greater understanding of his own being is possible, as the way a person sees himself is to an extent how other people see him and relate to him ....
>
> There are those who simply do not respond to this kind of peer

> pressure and eventually they leave, disgusted with Rochdale and the utter coldness of the "love children." The strange thing is that many who have gone through the adjustment also eventually leave because they cannot continue to accept the slovenly, ill-considerate new group of people who are just moving into the building. The irony with this is that they are rejecting and feeling repelled by people who mirror themselves as they were when they first moved in.

But if we view Rochdale as a learning environment through Situated Learning Theory, how then do we understand it? That is the question which the next chapter addresses.

Chapter 5

Reflections on Rochdale College and Situated Learning

> "... provide what was necessary to instruct the essential".
> (Turner, 1971; 43)

The study of Rochdale is a study of education as social behavior, education as learning how to live within a society and within a grouping of people; learning as social behavior. For participants in Rochdale, raised within North American society and as participants in the youth movement and the counter-culture in particular, Rochdale was an experiment in discovering alternate ways of living together, alternate ways of viewing people, alternate systems of values. Rochdale was an attempt to create and establish an alternate world-view, not to transmit an already existent world-view. How and why individuals were drawn to Rochdale is not the question at hand: what is important is the individuals were present as co-participants in learning. How they were engaged in learning is the question. The answer is expressed in their behavior - the ways in which they thought of themselves as expressed in their writings about themselves, the behavior and attitudes they regarded as problematic or acceptable; how they defined, reacted to, and solved problems; the experiments in living arrangements - as interpreted through LPP.

Rochdale was an experimental entity encompassing an infinite number of experiments within itself. There were two interconnected levels of experimentation: the repeating cycles, experimentation with social structures at the level of the individual; and the overall entity or existence of Rochdale,

experimentation with social structures in terms of groupings of people.

Rochdale created a physical, social, and mental space where people could experiment with themselves as individuals and as participants within a group. Individuals who had rejected bourgeois society could relearn living as societal beings within a counter-cultural context. People were answerable for their own actions and decisions: individuals promoted their own interests accepting the consequences and responsibilities arising. Rochdale was experimental in its conception, idealism, forms of government, and lack of anonymous bodies of authority.

There was a high level of tolerance exhibited by individual participants for a variety of life styles, activities, and ideas. Living within Rochdale meant coming to terms with unbuffered consequences of actions and decisions as there were few intervening institutionalized mechanisms monitoring dissension; it meant learning new ways of dealing with people on a day-to-day basis without mediating authority structures. This is not to suggest there were no authority structures at Rochdale; there were several different forms of authority structures and different manifestations of such structures operating on individuals which they may not have confronted before. The Evictions Appeal Board, for example, was a form of authority structure as was the reality of physical violence.

Rochdale fostered self-dependency within persons. If a participant felt something required doing, then he or she took responsibility for doing it; little of one person's consciousness and values were forced upon others. A participant's ability to function within the manifestations of other people's diverse worlds influenced the quality and duration of their stay.

Tolerance, reciprocity, and responsibility characterized living within Rochdale.

> ... the college's basic assumption, both administrative and educational: the people who make a decision should be the people whom that decision affects, and they should have to live with the results of their decision, modifying it or altering it as they see fit. (Lee, 1968; 78)

Within the Rochdale community learning occurred as people struggled to live with each other, to put into practice the philosophy and values of the counter-culture, to understand themselves in terms of their own personal histories, their cultural and societal histories, and their desire to create a new way of living and interacting with people; and to survive within bourgeois society.

The nature of the learning and knowledge available within Rochdale was affected by the context within which learning occurred. The context was a combination of 1) demands of the straight world upon Rochdale (mortgage payments, Health Department inspections, police raids), 2) needs of participants (an expression of the counter-culture), and 3) problems associated with creating an intentional self-governing community accountable to bourgeois society but operating within a counter-cultural world-view. It was at the juncture of straight and counter-cultural world views and realities that much of the learning took place for participants, particularly management-oriented participants; the melding of two world-views, the confrontation of two radically different world-views in a situation of criticism and intolerance to each other. Both straight and counter-cultural individuals and organizations learned from the interface. But in the last analysis, the problems encountered by management-oriented participants in attempting to answer the needs of counter-cultural people and their world-view while satisfying

the legal, financial, and social constraints of bourgeois society ultimately proved insurmountable.

Rochdale College suffered from the confusion, fear, and misunderstanding existent between the counter-culture and bourgeois society. The College was vulnerable to attack as a highly visible manifestation of the counter-culture, an incorporated educational institution situated in downtown Toronto. Any problems that arose due to discrepancies between Rochdale College as a legally incorporated body and the spirit of Rochdale College as a counter-cultural community were immediately seized by outsiders as proof Rochdale was potentially dangerous and opposed to all aspects of bourgeois society.

Rochdale was always visible - at no time during its existence was there a time period in which participants could work out internal management problems and develop the community's potential without external demands requiring satisfaction prior to internal problems being adequately handled. The combination of internal and external demands placed upon management eventually led to the financial and legal demise of Rochdale College in 1975.

Rochdale College was an educational center offering a form of experiential education unexplored elsewhere. It was a true melding of alternate education and the counter-culture, being based upon participatory democracy with informal adult education an intrinsic component of the community. Yet as a social entity it seemed unable to deal with the multitude of problems thrown up in its midst. It proved unsustainable, lacking external support, internal control, and mechanisms for "replacing" frustrated and exhausted core members. Situated learning thought provides a means for viewing the activities and learning occurring in Rochdale

College. Rochdale College provides an example of an experiential educational entity which can reflect upon situated learning thought.

Situated learning contributes to understanding Rochdale College

Situated learning and LPP are a theoretical framework for culture transmission. It is within this understanding of culture transmission that LPP's value lies as a means of penetrating the chaos of activity and thought that characterized Rochdale College. Participants in Rochdale College were members of the counter-cultural community. Situated learning and LPP can illuminate some aspects of the community, the processes occurring within it and the learning undertaken. Rochdale College as a counter-cultural and alternate educational social entity when viewed through the lens of situated learning and LPP acquires, not a rationality of activity or a causality thread, but rather a lessening of the opaque nature of the counter-culture and its particular manifestation in Rochdale College.

Participants in the counter-culture rejected bourgeois society and were looking for alternative social formats in all areas of living. Of particular interest were social formats which supported personal fulfillment, a sense of belonging within a community, and expressions of committment to community. Experimentation was the basis for exploring alternative social arrangements and was an important means of initial learning. But how was learning transmitted within a grouping of individuals? The content of knowledge was counter-cultural as was the means for learning and transmitting knowledge.

Education concerns of life-style and personal growth, and the predominance of

process over content were major forces within Rochdale: 'how' learning occurred was important, not specifically 'what' was learned. Situated learning provides a theoretical explanation for the process of learning unconcerned with the specific content except for how the content affected the activity and participation in the activity. It was the process of learning, the process of experimentation, that taught life-style and personal growth lessons, knowledge available in Rochdale. The emphasis on the how of learning echoed a similar emphasis within alternate education thought.

The how involved in learning and teaching within alternate education increasingly overshadowed the content (Draves, 1980; 94) - the how was a liberation from societal structures, the content was each person's choice. The process, the how, was the rallying point for people with diverse interests, pursuits, and questions.

Rochdale was one such rallying point. Rochdale responded to its community, the counter-culture, providing the essentials for people to pursue learning through experimentation. Learning was experiential in nature and encompassed aspects of situated learning.

Communities of Practice

Rochdale College existed as a community of practice in relation to bourgeois society communities of practice, and encompassed numerous communities of practice within itself. The creation of and on-going sustainability of communities of practice entails issues and questions:

> ... about the sociocultural organization of space into places of activity and the circulation of knowledgeable skill; about the structure of access of learners to ongoing activity and the transparency of technology, social relations, and forms of activity; about the segmentation, distribution, and coordination of participation and the legitimacy of partial, increasing, changing participation within a community; about its characteristic conflicts, interests, common meanings, and intersecting interpretations and the motivation of all participants vis a vis their changing participation and identities. (Lave and Wenger, 1991; 55)

In order to understand LPP operating through time, the reproduction of communities of practice must be examined. Examination of the interconnecting, ongoing, historically influenced structure of a community of practice gives a broad perspective to the relationships between participants and the changing nature of the interactions (Lave and Wenger, 1991; 56).

Discussion of the operation of LPP within a community requires a determination of the communities of practice in terms of duration, composition, and boundaries. Although Lave and Wenger (1991) speak of communities of practice as having time depth, Rochdale communities of practice had indeterminate life-spans, ranging from several hours (Eviction Appeals Committee) to several years (in the case of individuals managing Rochdale, and the 14th Floor Commune).

Defining communities of practice within Rochdale is problematic as much of the learning within Rochdale and the counter-culture was concerned with creating changing diverse social groupings. Within Rochdale the creation and definition of communities of practice was part of the learning experience - coparticipants transformed aspects of the structure of bourgeois society into structures and social formats complementary to and expressive of counter-cultural values. For example, Governing Council as a structure for decision-making was Rochdale's version of a Board of Directors. Governing Council proved to be an on-going

community of practice with changing membership and encompassing a fluid body of knowledge as to how to undertake decision-making and establish the jurisdiction of Governing Council.

"A community of practice is an intrinsic condition for the existence of knowledge ...." (Lave and Wenger, 1991; 98) - consequently defining Rochdale communities of practice entails defining bodies of knowledge being created and organized, and establishing the boundaries of social groupings undertaking organization of knowledge into communities of practice.

Constant change was the common element; communities of practice as groupings of people undertaking particular activities were in flux, changing both group focus and membership. The counter-culture world-view and knowledge base were the overriding foci of the numerous communities of practice existent within the Rochdale community.

The composition of Rochdale communities of practice was fluid. There were few acknowledged masters or leaders, as a result of a recognition that individuals and groups of individuals were proficient and knowledgeable in specific areas: the recognition of knowledge as residing in personally evolving individuals and in different individuals and groups emphasized the co-participation of all people engaged in the social learning situation.

Discussion of participants within Rochdale communities of practice is not limited to members and/or residents of the College, as participation in Rochdale life was not constrained by residency or membership - 'crashers', 'weekend hippies', the curious, and visitors were also participants. Membership in these various

categories of accessibility to Rochdale affected the participation available to the individuals recognized as members of such categories. The community itself was bounded physically by the high-rise building in which it was located, overlapping other communities of practice located outside the Rochdale building such as Theatre Passe Muraille, Coach House Press, CMHC, Toronto Police Department.

There are three possible ways of viewing Rochdale in terms of situated learning theory: 1) Rochdale as one large community of practice, 2) Rochdale as one large community of practice with smaller ones operating within it, and 3) Rochdale as a grouping of communities of practice.

Rochdale can be viewed as a single large community of practice with internal groupings forming and dissolving within variable time-frames. The situated learning questions of legitimacy and access of participants were issues dealt with continuously at the front-door Security desk where individuals were allowed or denied admission to the building. Once an individual gained access to the Rochdale building and community, or community of practice, questions of legitimate peripheral participation arose. The nature of the legitimate peripheral participation engaged in by an individual was determined by participants on an ongoing basis dependent upon the area of knowledge or practice the individual was drawn to or questioning. These groupings of participants could be temporary in nature or more long-standing depending upon the mix of specific individual participants engaged in the practice of particular areas of knowledge.

The specific groupings noted above as components of Rochdale as a single community of practice can also be viewed as communities of practice unto themselves. Participation within and achievement of mastery in the communities

of practice becomes the definition of participation within the overarching Rochdale community of practice.

That groupings existent within the single overarching Rochdale community of practice were not themselves communities of practice can be argued on the basis of their flexibility of duration and fluidity of membership. It can also be argued the amorphous groupings of individuals were communities of practice as questions of access and control were evident, especially among groups such as the 14th Floor Commune and Security.

Taking the view of Rochdale College as a community encompassing a collection of communities of practice is the more productive view in light of situated learning theory. Communities of practice within Rochdale addressed the characteristics of communities of practice (Lave and Wenger,1991) such as legitimacy of participants, accessibility to participation, body of knowledge, and tension between old-timers and new-comers. Rochdale can be perceived as a community in the same sense a town is a community operating within larger cultural and societal contexts and encompassing numerous communities of practice within its physical and social boundaries.

Learning within Rochdale's communities of practice can be viewed within several areas of situated learning thought. The following discussion is subdivided into relevant areas of concern within situated learning thought - knowledge, mastery, identities, continuity and displacement, and accessibility - to facilitate understanding of LPP operating within Rochdale College.

A primary focus of knowledge was handling personal and societal change, and learning to function within counter-cultural society characterized by experimentation with interpersonal relationships, social structures, world-view, and personal relationship to and place within a society. Within Rochdale communities of practice legitimate peripheral participants engaged in skill acquisition and attitude shifts, a relationship to change and how to deal with change within themselves and others.

For Roszak (1969; 66) the underlying units of hippies and activists within the counter-culture were complementary components of a worldview. New Left social criticism was given substance by the efforts of hippies to understand the structures of the psyche and establish new life-styles. Roszak's perspective on the activities of hippies is an apt description of occurrences understood as situated learning occurring within, and generated by participants of Rochdale College. The experimentation and chaos characterizing Rochdale was the unstructured learning occurring between people within the framework of LPP. In Rochdale, situated learning did not operate within one cultural format: learning functioned cross-culturally in a sense, bridging the gap between bourgeois society and counter-cultural society. Transmission of knowledge was not the purpose of the social interaction - the experience of the social interaction was the desired end, with the solving problems of life-style, world-view and relationships (personal and social) a necessary part of the Rochdale counter-cultural experience. Rochdale set itself aside from the rest of society - the experience of Rochdale was the learning experience. Rochdale participants were concerned with being within an alternate social situation, the learning and the motivation for learning were embedded in that situation.

As few people lived in Rochdale for more than a year, taking what they valued from the experience and leaving, there was little means for accumulating knowledge, for learning from previous failures and successes. Inherent in the lack of knowledge accumulation was the problem that new people had "... not shared the experience of creating a physical reality from an abstract concept, and have little respect for the carefully functioning systems they inherited" (Turner, 1971; 14).

It is to the credit of the Administration and Governing Council that they did not attempt to establish perpetually ongoing systems with paid staff, time commitments, regulations and requirements. It was within repeating cycles of activity that learning could occur. Rochdale as an educational institution and community was limited by these cycles, but they were essential in making Rochdale valuable as a place where people were allowed to experiment with structures and institutions. If the cycles had been eliminated and Rochdale allowed to grow with the aging maturity of her occupants or the accumulated knowledge of established groups, Rochdale's character would have been different. People had the opportunity to grow and develop on a personal and social level, and were subject to the levels of understanding and criticism of their peers. Rochdale participants were engaging in communities of practice. The recurring cycles within Rochdale fit within an understanding of cultural transmission and learning as suggested within legitimate peripheral participation.

Short-term cyclical changes were the most important form of change for large numbers of Rochdale participants as the cycles were learning laboratories. The cycles were concerned with learning to live within a social structure, to live as a social animal. The specific characteristics and nature of the communities of

practice operating within the cycles were determined by the co-participants in the communities of practice and the practice undertaken. Learning cycles were linked to major population changes linked in turn to the changing of the seasons as discussed earlier.

Rochdale experienced both short-term cyclical change and long-term cumulative change. There were few long-term changes in Rochdale: the change in perception of the importance of legal and financial matters is one example, also the ongoing operation and development of the Free Klinic. It is difficult to separate long-term changes in Rochdale from changes occurring in the counter-culture.

One of the more important areas of knowledge available in Rochdale was participatory democracy. What they do affects me, affects us: what I/we do affects them. This was learned through direct interaction with persons affected by attitudes and behaviors expressed through engagement with the concept of participatory democracy: if an individual is affected by a decision, attitude or action, that individual should have a voice in the decision, attitude, or action.

Mastery

As individuals were accepted by other participants as having greater acquisition of the body of knowledge encompassed by the counter-culture, they were accorded appropriate respect and recognition of 'mastery'. Mastery was not necessarily accorded or embodied in the occupancy of positions within a governing structure, although people with mastery often were engaged in management within Rochdale. Persons were accorded mastery based upon their practice of the counter-cultural world-view, as experienced by others through mental, emotional and behavioral relationships with other participants.

Identities

Lave and Wenger's view of learning as the construction of identities is important in the application of situated learning theory to Rochdale College and is important to understanding the benefits individuals derived from participation in Rochdale as " ... identity, knowing, and social membership entail one another" (Lave and Wenger, 1991; 53). Identity is the way in which persons perceive themselves and are perceived by others (Lave and Wenger, 1991; 81), the way in which persons relate to themselves and how others relate to them.

A central fact in learning which occurred at Rochdale was that in order to create new life-styles, new ways of living and being, people needed to learn about themselves (what they wanted, who they were, what their dreams were) and how to undertake the process of becoming. Individuals would come to recognize themselves as part of a grouping which would become increasingly defined as a community of practice, characterized by its own specific requirements of legitimate access, understanding of peripheral participation, recognition of mastery, and body of knowledge. This developing identification by and of an individual within a grouping is a transformation of individuals and was central to and characteristic of learning within Rochdale, not a by-product. Rochdale's value to bourgeois society lay in its uncanny ability to alter the behavior of participants, to transform individuals, to alter identities - for some members of bourgeois society this was not a positive aspect of Rochdale College, however, the benefit to counter-cultural youth at the time was immeasurable, giving structure and meaning to their personal search for a way of being in the world.

Access to Rochdale's communities of practice established a sense of belonging for participants and the transformation of identities. Identity creation and the

subsequent personal grounding involved was a valuable part of Rochdale's contribution to the education of the participants.

The interest expressed by the youth movement in free schools and free universities was not based in a desire to change the education system, but rather was based in an interest in providing individuals with what they needed in order to grow and change within their own lives. Transformation was the content and intent of the learning occurring and occurred through coparticipation in communities of practice.

The extent of personal transformation resulting from coparticipation in Rochdale depended upon the extent of LPP afforded an individual - the proficiency in practice of counter-cultural values acquired before entering the Rochdale community of practice, transparency of knowledge and practice available, access to knowledge as determined by coparticipants and masters, preparedness of the new-comer to acquire the practice, and interpersonal relationships allowing an individual access to specific groupings of coparticipants.

Continuity and Displacement

Continuity and displacement is an important consideration within Rochdale College in terms of conflicting interest groups, suspicion accorded management personnel, and the high turnover of participants. The constant social turmoil experienced in Rochdale can be viewed as a manifestation of the forces of continuity and displacement: as new-comers acquired knowledge within Rochdale's numerous communities of practice, they became increasingly adept participants able to alter or influence activities, ideas, and attitudes within Rochdale College. The repeating cycles characteristic of Rochdale were an

expression of continuity and displacement, as well as the usurping of adepts.

Accessibility

It is difficult to overemphasize the crucial nature of accessibility to the lives of individuals as legitimate peripheral participation afforded an individual is essential to the acquisition of knowledge and understanding, and the creation of identity by that individual (Lave and Wenger, 1991; 85).

In Rochdale there were two primary levels of access - access to the building and community, and access to specific communities of practice. Legitimate access to the Rochdale community was controlled by Security and Administration with access determined on the basis of appearance, age, attitude, and behavior - considerations undertaken within the context of counter-cultural values and world-view. As the 'gate-keepers' persons comprising Security and Administration and their joint and individual perceptions of reality determined access to the numerous communities of practice within Rochdale. Access to specific communities of practice was determined by participants in those communities. The conditions of legitimacy and access and the persons establishing and executing them affected the context and conditions of individual lives and identity.

Continuing access to communities of practice was determined by personal acceptance and adherence to behavior and thought within the community - the quality and duration of individual participation was determined by the individual and by co-participants.

Rochdale College contributes to situated learning thought.

The use of situated learning theory (Lave and Wenger, 1991) as a means of interpreting learning and social activity occurring within Rochdale College raises several interesting questions. Situated learning within Rochdale was characterized by experimentation, whereas situated learning for Lave and Wenger (1991) is characterized by stability of social groupings and knowledge. LPP assumes a stable social environment in which social processes are repetitive, reproducible, and tranferable to other participants, and in which knowledge is a stable, relatively unchanging commodity. The community within Rochdale did not possess a stable or consistent body of skills and knowledge which could be transmitted within stable, coherent, cohesive groupings of practitioners and participants.

The nature of knowledge existent within Rochdale was complicated by the reality of Rochdale's political and economic situation and the context within which Rochdale participants functioned on a daily basis. The counter-culture in general and its specific manifestation as Rochdale College was not a closed social entity - there was daily continuous interaction with the 'outside' world which influenced the forms of participation, the nature of knowledge, and the existence of communities of practice within Rochdale.

Individualism as an ideal within society and the far-ranging effects upon behavior and thought and hence social action is not considered within Lave and Wenger's (1991) considerations of situated learning, yet is a predominant consideration within situated learning in Rochdale College.

Rochdale was characterized by individualism, personally motivated action. The limits on individualism and action were the tolerance of neighbors, and threats to the existence of the community or to peace within the community. Individuals were responsible for themselves; help and support was extended between individuals, but each person carried responsibility for the quality of his/her own life and actions. Individualism determined much of the experimentation in Rochdale. Experimentation with diets, drugs, and living arrangements was at the discretion of each person, influencing and determining their access to and legitimation within a community of practice engaged in specific activities. The College provided a space in which tolerance for a wide range of activities undertaken by individuals and groups was the norm, and in which experimentation was encouraged and expected. This high value placed upon individualism coupled with a belief in participatory democracy made the College itself a major social experiment.

Rochdale College, because of its unique characteristic of social experimentation contributes to situated learning thought by presenting a case of situated learning emphasizing social change and upheaval, rather than social adherence and stability, characteristics of the examples of situated learning used by Lave and Wenger (1991).

Placing Rochdale within the parameters of situated learning thought raises the question of the relationship between participation and knowledge. Can there be 'peripheral' participation in any sense other than partial engagement in a social situation (determined by personality and social dynamics) when there is not a clear-cut body of practice and social process and knowledge to be acquired or engaged in? Although Lave and Wenger refer to 'masters' and adept practitioners

(1991; 110), with the assumption of a mature body of knowledge that learners can acquire, within Rochdale there was not a 'mature' body of knowledge, but rather a body of knowledge characterized by change and experimentation perhaps a maturing body of knowledge. Within Rochdale questing and experimentation took the place of a consistent body of information and practice. The social process of experimentation kept the knowledge focus of communities of practice undergoing constant change.

Within the framework of situated learning, LPP as a social process occurred through Rochdale's various communities of practice. The fluidity of Rochdale communities of practice challenges the situated learning view of communities of practice as stable on-going reproducible entities. The changing information base of Rochdale communities was a factor in determining how quickly communities of practice could form, transform, and break apart. Some communities of practice became focussed on specific areas of experimentation and established a unique body of knowledge. The 14th floor Commune can be viewed as a community of practice subject to the social process operating within LPP: legitimacy and access were controlled by the group (a fairly stable grouping of persons) and the knowledge base was the organization and operation of communal living arrangements as well as the personal transformation occasioned by life within a commune. Although the concept and practice of communal living would appear to encompass a stable body of knowledge, communal arrangements within the counter-culture were variable due to a number of factors notably organizational focus, economic base, and the personalities of individual participants.

Communities of practice within Rochdale were often experimental in their knowledge, organization and composition, and operated within a community based

in social experimentation. The examples of communities of practice referred to by Lave and Wenger do not include an open-based experimental social format, nor are the communities of practice located within an experimental community.

The experimental nature of the Rochdale community encouraged adherence to the idea 'anyone can teach, anyone can learn', a basic tenent of alternate education thought and practice. It was also the basis for the shifting communities of practice within Rochdale. Masters in a Rochdale community of practice were masters or adepts while the knowledge being learned was relevant to the participants; however, when the perception of relevance shifted, the recognition of mastery changed, participants changed, and the community of practice as a social entity changed. The fluidity possible within communities of practice as evidenced within Rochdale College is an important area for reflection within situated learning theory but is not an area addressed by Lave and Wenger (1991).

Summary and Conclusion

Rochdale College was an experiential learning situation, answering the needs of counter-cultural people. Participants created the experience - Rochdale was an ever-changing all-encompassing experiment in social structures and the lack thereof, in participatory democracy, in the 'do-your-own-thing' ethic, in new living arrangements and learning.

Within Canadian educational history Rochdale's importance lies in its uniqueness both as an expression of alternate education and of the counter-culture, as an expression of alternate education within a counter-cultural framework. Rochdale created an education experience through a living-learning format to address the

needs, interests, and desires of individual participants.

"What do you fear . . .?" he asked.

"A cage . . . to stay behind bars until use and old age accepts them, and all chance of doing great deeds is gone beyond recall and desire."

J.R.R. Tolkien

quoted from There Can Be No Light Without Shadow, (Turner,1972;73).

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